

In this booke be conteyned the

first the Mirrour of the Worlde

The sayenge of philosophie

Cullius: upon olde age

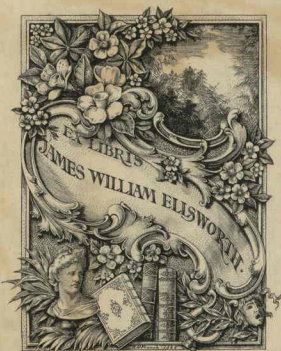
Cullius: upon frendship

The cordyall

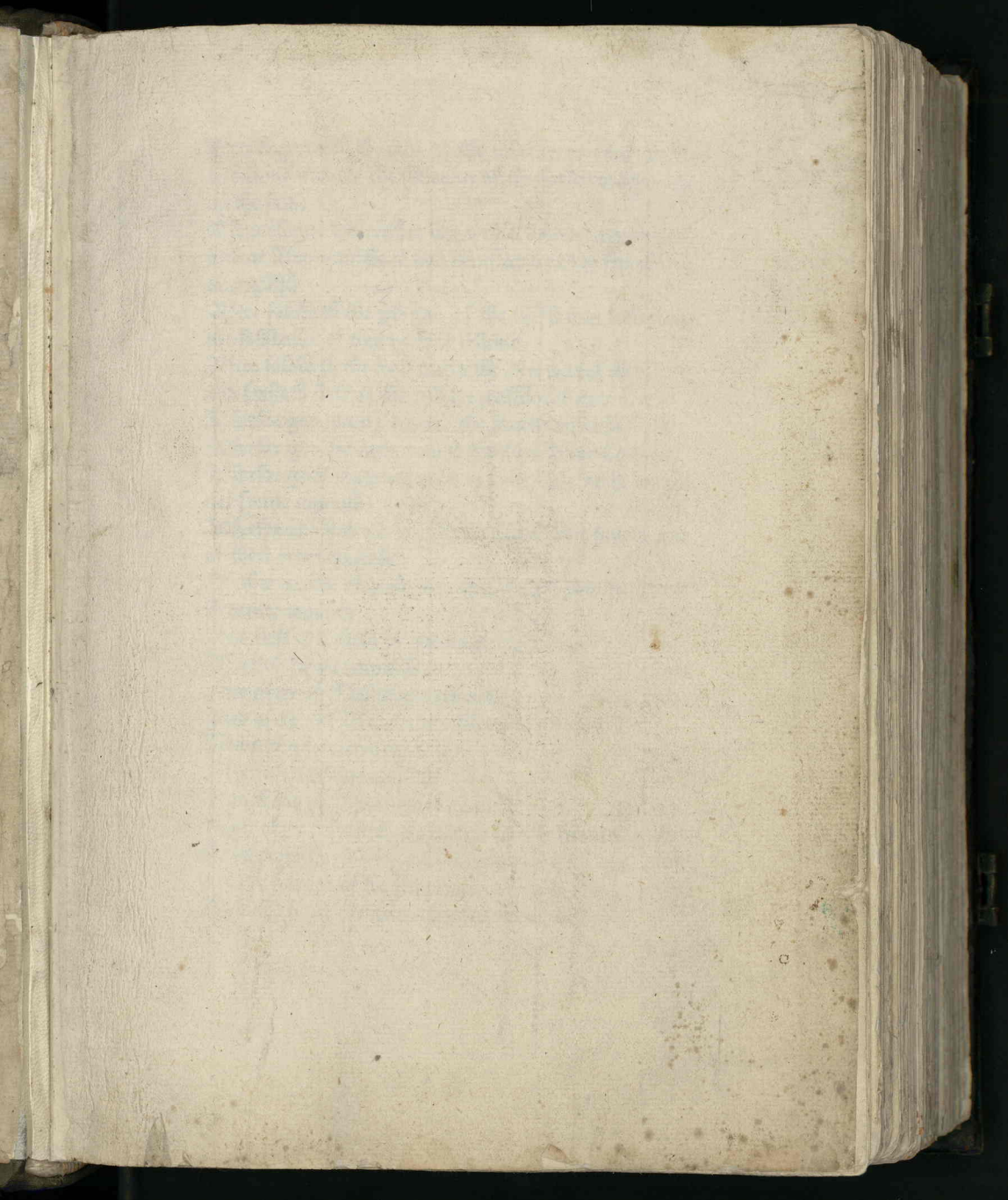
OWENT



962



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19-A

Here begynneth the table of the rubrices of this present
volume named the Mirrour of the Worlde; or thymage
of the same

The prologue declareth to Whom this volume apperteyneth
and at Whos requeste it was translated out of ffrenche in
to englyssh

After foloweth the plogue of the traslatour declaring
the substance of this present volume

After foloweth the booke callid the Myrrour of the Worlde
and speketh first of the power & puissance of god Ca. p^o

Wherfor god made & created the Worlde; capitulo C. iij.

Wherfor god formed man to his semblaunce Ca. iij.

Wherfor god made not man in suche wise as he myght
not synne capitulo C. iij.

Wherfor and how the viij Artes liberal were founde and
of their ordre capitulo C. v.

Of thre maner of peple and how clergye cam first in to
ffraunce capitulo C. vi.

And first it speketh of gramaire capitulo C. viij.

After of logyke capitulo C. iij.

And after of Rethorique capitulo C. ix.

And after of Arismetrike & Wherof it procedeth Ca. x.

After of geometrye capitulo C. xi.

After of Musique capitulo C. xij.

And thene of Astronomie capitulo C. xij.

And after it speketh of Nature how she worketh & what
she is capitulo C. xij.

Of the fourme of the firmament capitulo C. xij.

How the fourre elementes ben sette capitulo C. xij.

Book and the
libra scripta

Holl the erthe holdeth hym right in the myddle of the
worlde capitulo .viiij.

What the Roundnesse of the erthe is capitulo .viiij.

Wherfor god made the worlde round .xix.

Of the moouynge of the heuen and of the viij planettes
And of the lytilnes of the erthe vnto Regard of heuen
capitulo .xx.

Here endeth the first partie of the Rubricces of
this present booke

Here begynneth the secod partie of the Rubricces of this
present booke and declarth holl the erthe is deuided Ca. j.

What partye the erthe may be enshayted capitulo .ij.

After it speketh of paradys terreste & his foure flos
capitulo .iij.

Of the reygons of ynde and of thynges founden there
capitulo .iiij.

Of the dyuersities kyng in the lande of ynde Ca. v.

Of the serpentes & of the bestis of ynde capitulo .vi.

Of the precyous stones & of theyr grette vertue whiche
growe in the Royame of ynde capitulo .vii.

Of the londes and contrees of ynde capitulo .viij.

Of the ffysshes that ben founde in ynde capitulo .ix.

Of the trees that ben in ynde and of thyr fruyt Ca. x.

Of Europe and of his contrees capitulo .xi.

Of Affricque and his Regions & contrees Ca. xii.

Of dyuerse Ysles of the see capitulo .xiii.

Of the dyuersytes that ben in Europe and Affricque
capitulo .xiiii.

Of the maner and condicon of bestis of the same con;

trece capitulo	p. v.
Of the maner of birdes of the same contrees. ca.	p. vi.
Of the dyuersites of somme comyn thyngis. ca.	p. vii.
To knowe where helle is sette & what it is. ca.	p. viii.
How the Water renneth by thathe capitulo	p. ix.
How the fressh Water & salte. hoot and personned fourde capitulo	p. x.
Of dyuase fontaynes that fourde in thathe. ca.	p. xi.
Wherefore and why the aithe cleueth & openeth. ca.	p. xii.
How the Water of the see becometh salte capitulo	p. xiii.
Of the Ayre and his nature capitulo	p. xiiii.
How clothes hayles tempestes thondres. lighnynges and layte come comynly capitulo	p. xv.
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Of hayll and tempestes capitulo	p. xvii.
Of layte lighnyng and thondre capitulo	p. xviii.
For to knowe how the wyndes growe capitulo	p. xix.
Of the fyre & the starrs whiche seme to falle. ca.	p. xx.
Of the pure Ayre & how the vii planetes ben sette	p. xxi.
How p. vii planetis gyue names to p. vii dayes ca	p. xxii.
Of the tornynge of the firmament and of the starrs ca	p. xxiii.

Here endeth the second partie of the table of the Rubrices of this present booke.
 Here begynneth the thirde parte of the table of the Rubrices of this volume.

Ther is declared how the day and nyght come capitulo p.
 Wherefore men see no starrs by day light. ca. ii.
 Why men see not the sonne by nyght capitulo ii.

Why the mone receyvaeth dyuersly her lyght & clerenes
capitulo .iiii.

How the eclipyses of the mone come capitulo .v.

Of the eclipyses of the Sonne capitulo .vi.

Of the eclipse that cam at the deth of ihesu cryst .ca. vii.

Of the vertue of the heuen and of the starrs .ca. viii.

Wherefor and why the Worlde was mesured .ca. ix.

Of kynge tholomeus & of other philosophres .ca. x.

How the scriptures and sciences were saued ayenst the
flood capitulo .xi.

Of them that founde the science & clergie after the flood
capitulo .xii.

Here after is sayd in substaunce of the meruailes that
Virgyle made by astronomye in his tyme by his Witte ca.
pitulo .xiii.

Here is declared why monye was made .ca. .xiiii.

Of the philosophres that went thurgh the Worlde .ca. xv.

What thyng is philosophye and of thanswere of plato
capitulo .xvi.

How moche the earth hath of lyght how moche i circuite
and how thicke in the myddle capitulo .xvii.

How moche the mone and the sonne haue eche of them
of their propre lyght .ca. xviii.

Of the lyght and greenes of the starrs .ca. xix.

Of the nombre of the starrs capitulo .xx.

Of the greenes of the firmament and of heuen that is
aboue capitulo .xxi.

Of heuen Crystallyn and heuen empyreal .ca. .xxii.

Of Celestiall paradys capitulo .xxiii.

After this foloweth the Recapitulacion of the thinges
aforesaid capitulo xxiiij.

Hier endeth the table of the Rubrices of this
Present book.

Prologue declaryng to Whom this book apperteyneth



Consideryng
that wordes ben
perisschyng / Rayne / &
forgeteful And Wri-
tynges duelle & abi-
de permanet / as I rede
Voy audita perit lit-
tera scripta manet /
Thise thinges haue
caused that the faites

and wordes of Auncient men / ben sette by declaracion in
fair andourned volumes / to thende that science and
Artes lerned and founden of thinges passed myght be
had in perpetuel memorye and remembraunce / for the
vertes of nobles in eschewing of ydolenes at suche tyme
as they haue none other vertuose occupacion on hande ought
exerceise them in redyng / studyng / & visyng the noble
saytes and wordes of the sage and wysemen somtyme tra-
uaillyng in prouffitable vertues / of Whom it happeth ofte
that somen ben enclyned to visye the bookes treatyng
of sciences particuler / And other to rede & visye bookes
spekyng of saytes of armes / of loue / or of other meruaill

lous hystories/ And emonge alle other this p̄sent booke
Whiche is called the ymage or myrrour of the Worlde/
ought to be v̄sp̄ed/ redde/ & knowen/ by cause it treateth
of the Worlde and of the wonderfule d̄uision thereof/ in
Whiche booke a man resonable/ may see and v̄nderstande
more clerly by the v̄sp̄yng and seeyng of it and the
figures therein/ the situacō and moeyng of the firma-
ment/ and how the v̄n̄uersal erthe hangeth in the myd-
dle of the same/ As þ̄ chapitres here folowynge shal more
clerly shewe and declare to you / Whiche said booke was
translated out of latyn in to frensshe by the ordynaunce
of the noble duc / Johan of Berry and Auvergne the
yere of our lord. M. CC. xl v. And now at this tyme
rudely translated out of frensshe in to Englysshe by me
simple p̄son William Caxton/ at the request. desire. coste
and dispense of the honourable & worshipful mā Hugh
Bryce Alderman & Cytizen of London / entendynge to
present the same v̄nto the vertuous noble and puissaunt
lord/ William lord Hastings lord Chamberlaine v̄nto
the most Cristen kynge / kynge Edward the fourth
kynge of England & of Fraunce 2c and lieutenant
for the same of the towne of Calais and marches there
Whom he humbly beseecheth to resseue in grace & thanke /
Whiche booke containeth in alle lxxviij chapitres/ & xxviij
figures/ Without Whiche it may not lightly be v̄nderstode/
And for to declare more openly / it is ordyned in thre
parties/ Of Whiche the firste cōteyneth xx chapitres and
viij figures / The seconde partie xxiiij chapitres and ix
figures/ And the thirde cōteyneth xviij chapitres and

.v. figures/Whiche Was engrossed and in alle poyntes or
deynde by chapitres and figures in ffrenshe in the toum
of bruggis the yere of thyncarnacion of our lord. M.
CCCC. lviij. in the monath of Juny/And emprisid by
me ryght Unable and of lytil conynge to translate &
brynge it in to our maternal tongue y second day of the
monath of janpuer the yere of our said lord. M. CCCC
lxxxv in thablay of Westmestere by london/humbly requy
ryng alle them that shal fynde faulte / to correcte and
amende wher as they shal ony fynde / And of suche so
fouiden that they repyte not the blame on me / but on my
copie / Whiche i am charged to solo we as nyght as god
wil gyue me grace/Whom i most humbly besече to gyue
me seynce+conynge and lyl accomplysshe and wel to
fynyshe it 2c/

Thenne who so wyll comprise and vnderstande the
substaunce of this present volume/for to lerne and
knowe specially the cracion of this world/the gretnes
of the firmamēt & lytilnes of earth in regard of heuyn/
how the vii sciences were ffounden and what they be/by
Whiche he may the better auaylle in knowleche alle the
dayes of his lyf/Thenne late hym reade this said volume
treatably. auisedly. & ordynatly that in suche thing as
he shal reade/he suffer nothyng to passe/but that he vnder
stonde it right well/And so may he knowe & vnderstonde
veritably the declaracion of this said volume / And he
thenne that so wille okepe this comandemēt/May by the
contēte of the same lerne grete partie of the fourme and
condicion of this worlde/And how by y wyll of our lord

it Was by hym created made and accomplished / And the
cause wherfor it Was establisshid / Wherof the delonayr lord
hath don to vs so grette grace / that We euē ben bounden to
gyue hym laude and Worshyp / or elles We had not ben
of any valew / ne Worth any thyng / nomore than vnreaso-
nable bestis / Therne late vs praye the maker and crea-
tour / of alle creatures god all myghty that at the begyn-
nyng of this booke it like hym of his most bounteous
grace to departe With vs of the same that We may lerne /
and that serued to receyue / & that receyved / so teche / that
We may haue so parfyght seynce and knowleche of god /
that We may gete thereby the helthe of our soules / and to
be partynars of his glorie permanent and Without ende
in heuen Amen /

Here begynneth the booke callid the myrroure of the Worlde/
 And treateth first of the power and puissaunce of godd
 capitulo primo.



Le ought to knowe that when our lord godd made the Worlde And that he had made alle thynges of nought he had no neede of it ffor as moche had he before/as he had afterwarde Certainly godd was to fore/and shal be incessantly after without ende. & withoute begynnynge/ & thenne he shal nothing amende ne be better ffor hym faylled neuer any thyng/ he seeth all/ heareth all knoweth alle/and holdeth alle thynges in his hande/ he had neuer hunger, ne thurst, ne tyme, ne daye, ne hour, but abyeth eternuelly in alle good, ffor to hym ne apperteyneth soone ne late, and of alle them that ever were. that ben, and shal be, haue alway ben & shal be to fore his eyes as wel the ferre as the nyghe, and the euyl as the good he saith as wel the Worlde as it was made & fourmed/ as he doth now at this tyme, And yf he had neuer made the Worlde, as moche had he ben thenne worthy, and of as grette valewe as he ever myght haue be, ffor otherwise he myght not be godd, yf he knewe not, saith, and herd alle that myght be, & yf he were not soe, he shold be lackynge

and not myghty of euery thyng / And of so moche he
was and shold be a mortal man / but his nature was not
suche / for he is god entially and hool without begynnyng
and without ende / Nothyng is to hym newe ne olde / All
le weel & good thingis ben his / by right / And by nature
goon / & retourne agayn to hym / for fro hym alle thyng
proceede and meue / And retornyng to hym in holdyng the
right waye / he retcheth neuer of ony harme / for hys wille
is alle pure. clene. hool and clere without ony espeece of
cuyll / Cares alle cuyllis ben to hym contraries / And
tharfor it is pure necessity that they wythdrawe them fr
der hym and fro alle his goodnes / for it is nothyng
but dunge and ordure / Whiche muste nedes descende in to
the depest / And the good thingis must nedes goo
upward tofore the souerayn creatour Whiche is clere not &
pure / And the synnes Whiche ben obscure. horrible and
derke aboue alle other thyng / leuen the good Whiche is
aboue god and auale and goo down / for so leueth it to
be by rayson and nature / Alle in lyke wyse as we see the
ordure of the wyne that is put in the vessel / and the soule
departeth fro the clere / in suche wyse as the good and cle
re abyeth aboue / And the lye Whiche is the ordure abyeth
lyneth in the bottom as infecte and not good / And the
good wyne that is aboue abyeth alway clere and fyn /
And that Whiche is not good that is lyneth in the bot
tom abyeth alway obscure. soyle. & blacke / and so moche
the more as the wyne is good & more clere / so moche more
recepteth the lye more of filthe and obscure / Thus is it
of the good / and cuyll / for the cuyll muste descende in to

places verie andy horrible andy ful of all sorow & bitter
nesse. Andy so moche more as the good shyneth to fore
god and the more it iogeth, so moche the more sorow &
derknesse is in helle. Where it is contynuell and shal be as
longe as god shal be in heuen, Where as god hath alle
goodnesse to fore hym andy alleway shal haue Without
payne. Without trauayl and Without grief or Annoye,
he hath alle, and alle he enlumyneth Without ony default
and Without ony terme. God may make alle thyng &
alle defette or vnmake Without changeng hym self in
ony thyng that may be, for he may alle and conceyue
alle. Ther is nothyng that may hurte hym, he is esta-
bled Without ony mayng. And alle maynges maue of
hym. An hundred thousand yere mounte not to hym so
moche as the thousand parte of one only houre of this
World. ne to alle them that be in heuen, of Whiche the les-
te that abideth there hath more Joye in any houre only, &
of aduynge foulace gladnce and of honour of Whiche he
shal neuer be Very ne full. than ony man may thynke ne
knowe ne esteeme in this World in an hundred thousand
yere yf he myght so longe lyue andy endure, though he
were the most subtyl of alle the men that euer were born
or euer shal be, though he thought the lesse he myghte,
Of this so grete & inestimable glorie is god the very
and souerayn lord Without ony other, as god that alle
knoweth and alle seeth, alle that euer that hath ben, alle
that is, and alle that euer shal be, & all that belongeth to
hym, hym faylled neuer ony thyng that is good, he hath
hem alleway tofore hym, ner ther was neuer ony good.

thyng ne neuer shal be / but that it was portreayed to
fore hym/byfore the creacion of the World / Now ye shal
here Why and Wherefore god created and made the World/



Wherefor god made and crea-
ted the World/capitule ¶

God made and created
all the World of his
only Wille by cause that he
myght haue somme thyng
that myght be suche/as myght
deserue of his Wel & goodnes
yf it Were not in his defaulte
And therefore he establisshid
this World / Nothyng for
that he shold be the better/ne

that he had any neede/But he dyde it for charyte & by his
grette debonaire / For as right charitable, he Wold that
other shold parte With hym of his Wel & goodnes/And
that alle other creatures euerych after his nature shold
fele of his puissance after that it myght apperteyne to
hym/Thus Wold god establissh this World/that suche
thyng shold yssue that myght vnderstande & knowe the
noblesse of his power and of his sapprnce / and also of
the good that he made for the man erthely/that he myght
serue hym in suche maner/that by hym he myght deserue
the grette Wel & good that he had made for hym/Thenne
ought we aboue alle other thyng to loue hym & thanke

hym that made and fourmed? vs/ When we haue suche
 power & suche auctorite by hym/that yf we wil loue hym
 we shal be lordes of alle goodes/Now loue we hym thene
 With alle our myght/and thene shal we doo as wise men
 And yf we do not we shal shauē grēte harme and dāmage
 ffor yf we by our cause lose suche goodes as our lord hath
 made for vs/ yet for alle that god shal lese nothing/ Cer-
 tainly he made them to thende that we shold haue them/
 syth that by our good dees we myght conne deserue them
 & that he of his grāce hath gyven to vs the wytte. then
 tendement and the power/



Wherfor god?
 fourmed man
 like vnto his
 ymage and to
 his semblaūce
 capitulo **ij**^o

When god
 fourmed
 man he wolde
 make & create

hym like vnto his ymage and semblaūce/ to thende that
 he shold haue remembraūce of the goodes that he had len-
 te hym/ and that he myght deserue them alle by right &
 raison/ ffor he shewde to hym so grēte loue/ that aboue alle
 other creatures he fourmed hym to his figure and sem-
 blaūce/ And gaf to hym naturallly right p̄fyrghē vn-
 derstondyng for to loue and knolle hym more than any

other thyng/ to thende that he myght parte more largely
of his goodes than any other creature/ Ne god dyde neuer
ne made for other creature so many good thynges/as he
hath made for man/ But who is he that wyll deserue them
And yf he doo not/ it is Reason that he forowe/ ffor he doth
to god no lounte/ that doth wel for to haue hys grace &
his loue/ ffor he doth it more for his owen prouffyt/ than
he doth it for other/ And ther for he doth well that loueth
& seruyth hym/ ffor moche may he calle hym self Captyf
and meschaunt/ that by his folye leseth so hys/ so noble &
so excellent glorie/ ffor his synne that prouffyth hym
nought/ And hath not in thende but shame and blame/
And draeth hym in to suche a place where is no thyng
but payne/ yre/ forowe/ & heynesse/ of whiche he shal neuer
see hym deliuered as longe as he lyueth Thus hath he los-
te the grette joye that was gyven to hym/ whiche is taken
away by his synne/ And myght haue ben a lord yf he
had wold yf he had mayntened hym self in doyng al-
way good werkies/ and wold haue absteyned and kepte
hym fro doyng euyl/ ffor who that doth wel in this world
he hath so moche good and honour/ that thangelis of he-
uen make hym their lord and maistre/ by fore god kynge
of alle kynges/ Therne he may wel holde hym for euer
and happy that doth so moche good in erthe during his
lyf that may conquere and haue this honour/ And that
may euery persone doo all for hym self yf it pleseth hym/
Now late euerych doo as hym good shal seme/ and take
whiche that he wyll/ for he may wyne by doyng well/ &
also lese by doyng euyl/

Wherefor god made not the man, / suche as he myght not
synne capitule iiij^o

Whan our lord god created the man, he gaf to hym
power to do his fre Wille / That is to Wete to do
good or euyl Whiche he wolde, ffor yf god had made the
man suche as he myght not haue synned ne to haue don
nothing but Well / he shold haue take from hym somwhat
of his power, ffor he myght not thenne haue don euyl
Whan it had plesyd hym, And thenne it shold haue so
holde / that wolde he or not, he shold alway haue don
Well Without reason, And thus he shold not haue ben
cause of the good that he shold haue don, but it shold
haue procedyd of another Whiche by force shold haue cau-
sed hym and haue gyven hym the Wille / And he, by
the moyen of that he so shold do / shold deserue the gylt
don, and not only he, ffor litel deserueth he that by force
of other doth seruyse, Who that to morow shold put me in
a stronge prison ayenst my Wille for to do good, I shold
not holde hym for Wyse, ffor he shold do me wronge,
Neuetheles it was Well in our lordes power yf it had ple-
sed hym to haue made man suche that he shold not haue
synned ne haue don ony harme ne euyl, But he had not
deseruid yet suche merite ne reward as he now doth in no ty-
me of the world, And therfor god gaf to man playn fre
Wille to do Well or euyl to thende that in Well doynge & le-
uyng the euyl he myght haue more merite, ffor other wise

he myght not deserue so moche, yf god had made thangelles
suche as myght not haue synned woly/ne haue don euyl
ffor that yet shold not they deserue so noble a yeste as the
men/ And who that wille deserue these hie merites / he
ought gladly with entier herte and purfyrgh serie by
grette loue and grette Reuerence hym that hath made hym
for to conquere and come to the most hie honour, And
our lord god wolde that man were suche / that by right
he myght deserue as moche good a loute hym as he hym
self hath, And therefore he gaf to hym Witte and reason
for to haue entencion to hym, ffor by right he ought wel
to serue hym. Tenne is he a moche fool that puruepeth
not to do well whilis he is here lpyng, ffor alle the
good that euery man shal do, shal be for hym self/ And
alle the euyl also / And eche man shal haue for one
good thinge / an hundred good thinges, and for one
euyl an hundred euillis / ffor he is a moche fool that
weneth to do to god any lounte of his goodis in any
maniere that it be, And whan he absteyneth hym fro
doyng euyl, so moche our lord holdeth hym the derrer/
and loueth hym the better. ffor yf he losse alle the world,
our lord shold neuer be the lasse worth, ne none of the
goodis that ben in his power, yf alle the sayntes that
euer here to fore in the world or euer shal be, had
neuer don good / And that alle by her demerites
were perpetuelly dampned in helle, yet for alle that
our lord god shold neuer haue the lasse joye ne con-
solacion, And shold not be the lasse worth, ne noo
thinge that is in heuen, But the sayntes were wyse.

prudent . andy constaunt for to doo weel andy prouffyt /
as they that playnly knelle that this Worlde is not but
a vayne thinge and transitoire And hady moche leue to
suffre paynes and trauaylles / andy offre thair bodyes to
tourment and martirdom and to haue shames, blasphemies
and othyr iniuries for the loue of our lord in this mysfara-
ble Worlde that so litil While endureth / andy to haue the
goodes of heuen euer lastyng, than to haue ease chaungea-
ble to the body for to haue payne perdurable / They wretched
not ne hady no charge of suche goodes that atte laste
shold be of no value But they toke the bridle by the teeth
for to gete the right hye Witte and vnderstandyng of he-
uē And ther ben many of them that holde them for foolis
in this Worlde / the Whiche now at this tyme haue thair
neckis charged / of Whiche the other be deliuyd, ffor they
ben herkenwed in heuen / And yet holde they many a Wi-
se man for fool that preysse not moche thair wordes Ther
ben plente of Wise peple in heuen now, that yf they hady
preysed the folissh daunces or sayengis and the folissh war-
kis of the peple that so moche coueyte the fauour and
loos of this Worlde for the word of folis, that they hady
lefte the commandemens of god / In Whiche the sayn-
tes in heuen dyd greatly thair deuoyr, ffor they lefte not
for the delictes of the Worlde to serue thair maker andy
creatur for to gete heuen Where they haue ioye and
alle honour as they that ben lordes and shal ben Wi th
oute ende, And yf they hady don othervyse / they
sholdy haue perpetuelly shame fylthe andy tourmen-
tis of helle Where as ben alle the euyllys that

man can deuise / It is moche grette meruaylle of this
World; hold that it is so / that ther ben so moche peple that
wille suffre payne and trauaylle more for to gete loos of
the peple, or for to amasse grette treasures / the Whiche so lye
til tyme abide With hem / that in an only hour they faylle /
than they wille doo for to cōquere the goodes of our lord
the Whiche shal neuer faylle / Whiche the blessid; sayntes
haue gotten by a lytil hard; lyf that they haue endured;
in this World; that ne semeth but a right delyte to them
that of good; herte doo it / And; in thende it semeth to
them / that for lytil or nought they haue gotten heuen / and
alle thus may every persone gete it / and; be comyn of the
goodes of our lord and haue the joyes and glorie of he
uen / yf the defaulte be not in hym self. But they that de
sire the joyes the glorie and honours of this World; they
empyre them self so moche that they may not lerne no
good; ne entende to thair sauacion. And had moche lieuer
the ease and consolacions of the body of Whiche they ben
so sore put out / and; brought to sorow and; payne than
they doo the ease of the soule Whiche endureth Without
ende / Ne they preysse not the Wytte ne entendement of
the man / yf he can not wel haue hym in the World and
haue plente of temporel goodes / by Whiche he may be
enhaunfed; and; lyft vp in the World; but saye he is
nyce and; folish by cause he can not thair malices and;
cawteles. But alle they ben cursyd; of god; by the
mouth of dauid the prophete that so payne them to
plese the World; by alle the wayes that they can
doo / ffor suche pryde is wayne thyng by Whiche

the soule is cupyred / of Whom dauid saith in the psalter
 Trustidz be alle they andz confused / as peple of eple that
 playse the Worldz / ffor of alle goodes they extende them z
 disorde fro god z fro his loue / syth they haue gyuen them
 andz that they acorde them to the World to his Vanities
 and deleytes / ffor god hath them alle in despyte / z put them
 fro his grace, by cause they seche the loos and the glorie /
 of the World / in Whiche he Was put out and sette a back z
 in thende crucyfed and holden for a fool Thus saith our
 lord god in his gospell, that alle they shal be blessyd that
 haue the World in despyte, And shal be as peple hated &
 folledz and cast out as folkes for the loue of me and of
 my name, ffor they shal haue in heuen thair reWard andz
 guerdoun, And this may euery man see yf god hym self
 lye not, And trouthe may not be false, that they Whiche
 plese the World, andz Wille haue z take the loos z glorie
 of the Worldz, it may not be but they after haue sorowe /
 Therfor he is a fool that secheth to haue it, by cause alle
 they that weesse or purchase it, be euyl conncelled, ffor
 alle suche maner of peple ben by the duyf ledde in to helle
 Where they haue a right sorowfull guerdoun, And ther is
 nobler so valiaunt a kynge ne so puissaunte prince due,
 eke, knyght or noble man to Whom the duyf hath regard
 but that he doo to hym as moche grief to his poler, as to
 the most vyle z most poure that cometh in to helle, Whan he
 hath so vided his dayes z lyf that he is fallen in his hon-
 res, ffor alle they that ben dampnedz for to goo therr of
 What estat that they be, ben alle called Ryphuldis, ffor he
 mocht haue conquered in heuen more noble z more worthy

Koyāme than is in this Worlde, ffor who that in this
Worlde serueth our lord vnto the deeth/he is more honoured
in heuē than alle the kynges that euer were in this Worlde
that so litil endureth with vs. Now serue we hym thēne
and leue we the cuppe/the glorie and the rāynte of this
Worlde. Syth thenne that hereto fore we haue deuised how
and wherfor god hath created the Worlde and wherfor he
made man/we shal deuise to you hereafter the fourme of
the Worlde and the facyon after that it conteyneth and
compriseth. And how it is made and composed wunde
about. But it is expedient that to fore this we speke of
the vii Artes liberals & of theyr reasons. And how they
were founden by them that apperceyued the sciences and
vertues, ffor by the vii Artes ben knowen the saytes of
the Worlde. And how it is sette. And therefore we olde now
to speke thereof for to vnderstonde the better that we shal
saye here after.

Wherfor and how the vii Artes liberal were founden
and of their ordre, capitulo v°

NOW declareth this booke which is drawen out of
Astronomye how somtyme the notable & wyse phi-
losophers wold enquire of the maner of the Worlde, & how
hit had ben created and made of god. Wherof moche peple
maruailed. And thenne when the Worlde was made and
compassed, ther was peple ynowe. Of which many behelde
the firmament that turned wunde aboute the Worlde, and
meyed, they had grete maruaile how it myght be made.

And they Waked and studyed many nyghtes and many
dayes, Ehenne began they to beholde the sterres that woe
in the east, and moued aboute ouer their hedes Certaynly
thise philosophres apetyed not these grete mangeries ne
delicous Wyues ne for to fille their belyes, as don bestis
that seeke nothinge but their pasture, like as this day doo
they that reche of nothinge but to fylle their pumche
With good Wyues & good vitailles & after to haue a fair
bedde. White shetes & softe, and there to slepe as the Wyne
But those were Wakyng and studyeng many nyghtes
and it greued them not, but they were embelissid moche
of that they sawe the firmament thus torne and so no
bly to holde his cours & termes Thus sawe they the ster
res moue til they went down in the Weste, somme on that
one side, and somme on the other side, And somme sonner
than the other Thus behelde the prouet men, philosophres
and other aboute the firmament til it was day that they
sawe the sonne shewe and ryse in the mornynge red and
clere whiche ascended and mounted half the day, And
that other half descended so longe til he wente vnder whiche
made the nyght tapproche, And thenne cam agayn the
sterres in the nyght in their cours til the sonne cam agayn
and enlumyned the day, and helde his way and cours til
that he repayred on the morn in to his pryncypal place,
After they behelde the mone, whiche was a comune thyng
and appered to the world dyuersely, One tyme she was
wounde, another tyme half, and after horned, and so wente
and becam such as noman myght see her And after she
appered horned and syth half as she had ben to fore, and

also wound and full / Thenne knele they Well by their
entendement that she approached the sonne til she was cun-
apenst hym / and after departed / And after she withore
her more and more til that she was vnder the sonne as
she had ben to fore / And thenne she wente & cam agayn
euery nyght and day to rnyng and making her cours a
boute the firmament / right as she noll doth wyth out ony
thyng changyng the contraye / But noll as saide is the
peple that ben noll thynke more / And ben moche more cu-
ryous of their grete and fatte paunches for to fylle / and
to make them fatte by whiche they come the sonne to their
ende and to carayn & by their ouermoche nourishyng &
vylaynous / whiche deliuereth them first to trauaylle and
after to shame & dampnacion / The auneynt fathers go-
uerned them not in this wyse / for they setted not of mete
and drynke / but for tallegge their hungre and thurst for
to susteyne their bodies and to holde hem in helth in such
wyse as they myght helpe them self by their wittes / as
they ought to do for to come to the glorie of our lord /
And that tyme they lyued xx or xxx yere lenger than
they do noll of an hunderd one / And that procedeth of
their folish and outrageous gouernaunce / Certaynly
suche peple vnderstande not Wel the worde of our lord
whan he said to the deuyll whan he cam to tempte hym and
saide that he shold make of the stones brede and that he
shold etc / Thenne Ihesu Cryst answered that man lyued
not only by brede / but by the worde that procedeth fro the
mouth of god / yf the men in thise dayes vnderstode Wel
this worde they wolde receyue more gladly the doctrynes

that proceede and come fro the mouth of our creatour and
maker/But the grette rentes that they haue/ & the grette
treasures of their coffres be cause of shortyng & abreggyng
of their dayes/ by their disordnat mangeries that ouer-
moche noye and greue them/ so that nature may not wel
bere ne susteyne/ Wherof they muste needs the soner rendre
their soule and dye / Thus their Rentes/ their treasures
or other thinge Wherin they delyte them/ take a way theyr
lyf/ their herte/ & their wytte alle attones/ In suche wyse
that Whan wth cometh & muste needs dye/ they haue losse
wytte and vnderstandyng/ of Whom many ben deed and
dampned/ Whiche at their need may not be counseilled ne
can not helpe them self Whan they haue moste need/ They
lyue not lyke them, that for to kepe them fro peryllis seu-
dyed in sciences and vsed their lyf in suche manere that
they wold but susteyne their body only as longe as they
shold be in this world/ as they that wel knowe that this
lyf shold not to them longe endure/ And had enyue at
none other thinge, but only for to lerne suche science by
Whiche they myght knowe the souerayn kynge allmygh-
ty that alle had created of nought and made it With his
hand, Thenne they thought in their entendemēt as peple
that was of noble and vertuous entencion, that they shold
neu haue knowleche of our lord god/ ne of so hye myght
but yf they entended and serched in his Workes Whiche
they fonde so excellent/ and as grette as they myght en-
quere & knowe/ ffor men shal neuer wel knowe the mai-
tre / but yf byfore men knowe parfaytly his estate and
What his Workes ben, ffor by the Workys is the Workeman

knollen / And how he may be suche one / And therfor the
auncient fathers wold employe them and assaye the wer-
kis of our lord / And first for to haue knowleche of his
pouer and his vertue / Considering that they myght not
coupe them self in a more digne ne worthy science ne
more diffyale / And when the more that they knewe of
his werkis and of his wisdom / somoche more had they
the better wille to loue her creatour and maker / and to ho-
noure hym / considering that he had made so noble a thyn-
ge and so worthy as is the heuen in whiche shyn the star-
res that shyne bright therein / and his other meruayllous
vertues whiche they praised moche / ffor how moche more
they praised hym / somoche with gooder wille they seruyd
hym / ffor it was all their affection / intencion and reason
to knowe god / ffor as moche as they knewe certainly / that
god had gyuen to them with nature witte & raison for to
serche and compryse of thinges of therthe / and of them
of heuen as moche as they myght knowe / ffor other wyse
they myght neuer haue thought it / Thus a man be he ne-
uer so wise ne discrete / may neuer come for to vnderstan-
de the hye secretes of god ne of his myracles / but by hym
ffor by right he knoweth all / But of them that by nature
he made and ordeyned in heuen and in erthe / man may
wel enquire somme reasons yf it be gyuen hym and that
he be garnysshid of good quyk witte / And that he haue
sette and employed his tyme to studye & to lerne / And
sith they had gotten vnderstandynge and raison by their
grete estudy labour & trauayll / somoche that they myght
compryse wherfore and how alle the world was made and

compassed; as ye haue herd here to fore / So thought they
thenne, that they myght wel knowe and haue reson of
somme thynges / sith they had the vnderstandyng of hym
that is almyghty to knowe in partie or atte leste of suche
as they myght see with thair eyen / how wel that they were
ferre / Thus wold they knowe the reson of that / that they
saie so meue the starrs of the firmament & of them that
shone so clere / Certainly this was the pynyal cause why
first they put them to stude for to enquire the science that
they knewe not / And knewe wel that they shold enquire
former of thynges that they saie, than of them that they
saie not / And therfore were they meyd for to knowe &
to enquire the science which they knewe not of that they
had ofte seen the firmament to meue / & wold knowe the
trouthe / And saide it was right good to knowe it / yf it
pleasid god / and to knowe of his naturall werkis, ffor the
more parfychely to beleue & knowe how he was god alle
myghty / ffor men coude not knowe ne fynde no reasons of
god / but only by his werkis / The good Auncyent wise
men / which diligently wold vnderstande this mater / had
noo care for to amasse none other goodes / but only to
lerne the pure science / they were nothing couetous / ne sette
not to gadre tresours / And ther were plenty of them that
apperceyued; as wise men that it was a grette charge to
them of tymes as wel to kepe it / as to spende it by me /
sure as in other wayes to gete it and bringe it to gedre /
And that all this was a lettynge to them for to lerne /
And they deliberid among them and concluded / that some
me caste and thurwe thair tresour in to the see / The other

gaf it aWay and? abandoned to them that wold take it/
? Wente as hermytes, And the other departed it to pure
peple. And other ther were that lefte their good? in suche
wyse as them semed? that they shold? haue lasse cause to
thynke thereon, and receyved? nothyng? but only for their
wyse, And? helde With hem certayn folke to serue them to
thende only, that they shold entende to nothyng but to stu-
dye and? to lerne, They dyde w? edefye their houses fro the
peple like as religious peple and sette them in suche places
that thries or foure tymes the Wyke they myght assemble
? come to gyd? for to solace them and spore. And? there
eche rendered his reson of that he had founde and? lerned? /
And? so longe dyde they thus til they had? experimented?
Whiche Was trewe, and? Who knewe most ? that they had?
founden Who had moste grettest entendement. And? hym
they chose by consent of them alle for maistr? And? he re-
corded their resons heeryng alle the felawys, and? refered?
to them alle to gyd? that euery man had? said? / In this
manere were the clergies first founden contyued ? auau-
ced. And? somoche trauaylled ? studyed that they knewe
by the helpe of our lord of Whom alle science groweth and
aboundeth grette partye of that it is, But this Was not
in lytel tyme, ffor they were longe in studye and? vnder-
stode moche. And? they that were first, alle that they vnder-
stode and? knewe, they put it in Wrytyng the best wyse they
coude, to thende that they that shold come after them, and?
wold extremete in connyng, myght haue their Wrytyngis
and? trauaylle alWay in the science as they had don byfore
Alle that they founde and? sawe, they sette in compilacions

Andz dide so moche eche in his tyme that they were more
than .ij. M. and. CCC. yere & they by their labours &
continuel studies had gotten the vj Artes or sciences li:
teral andz put to good. But they helde their labour wel
employed & the payne that they put thereto / for they knew
by their witte and by their clergie, alle that was come
on erthe by nature. Whan they wold sette their cure thei on
And also were not abasshed whan a merueyllous caas hap:
ped on heuen or on erthe. for they coude wel enquire the re:
son wherfore it was, & sith that it happed by nature. And
so loued god moche the more. Whan they sawe suche mer:
uayllous werkes. And watched many nyghtes with right
grette ioye and grete studie of this that they sawe & fou:
de so hye werkes. By whiche they amended them self agenst
our lord that they knewe trouthe / and lefte the vanite of
this world, that so litil is worth for to come to the ioye
that neuer shall faylle. Of Whom plente of wise philoso:
phres that were in the world dyde wrongfully and without
reason. By cause they shewde rightfully to the grete lordes / &
gaf them fair examples in reprauiing & mpspreyng their
euil tyrannies and thetortuousnes that they dyde to moche
peple. And preched to them right and trouthe. Andz they
that wold not beleue them, & had shame of that they were
of them blamed, they made them to be put in their prisons,
where they made them to dye by greuous tourmentes. By
cause they shewde to them the trouthe wherof they were cer:
tain, like as was don to holy sayntes that suffered wth and
passion for the loue of ihesu cryste Whom they wold en:
haunce. So were ther suche philosophres that by their witte

and vnderstandynge preplecyed the holy tyme of the co-
mynge of ihesu cryste lyke as Virgyle saide Whiche was in
the tyme of Cesar at Rome / by Whiche plente of peple ha-
ue ben better synth / than they were bifore / ffor he saide that
a nelle lignage was enioyed fro heuen on hygh that shold
do vertues in erthe by Whom the deuyll shold be ouercome /
vpon Whiche saynt poul that saide this scripture / Whiche
he moche prepsed / saide With a forouful herte for so moche
as he had not ben crysten / ha that i shold haue rendred and
yelden the to god / yf thou haddest lyued , and that i had
come to the / Other philosophes ther were of Whome eu-
rich saide good wordes and meruayllous / But we may
not nowl where alle the goodz thynges that they saide /
ffor they were prudent alle and valyant / seen that they set
to fore alle other thynges clergye . ffor yf it were not by
clergye / men shold not knowle that god were / And yf they
had not ben so prudent men as they were / ther had neuer be
so grette clergye as is nowl / And yf ther were nowl suche
as they were thenne that fonde first clergye / it shold be
other wyse than it nowl is . But clergye goth nowl al to
nought / that almost it is perissid / ffor in this dayes the
peple seeth not by cause that they that ought vnderstande
vertues and to teche other and enseyne and geue example
to do well / they ben they that reule and withdraue fro it
And alle this procedeth by their folye / ffor noma holdeth
clergye for vertue / ne he loueth it not ne applyeth it in all
poyntes / But many ther ben that sechen the lyces & dres-
tis / and leue the clere wysh / ffor noman lerneth ne secheth
nowl / but for to conne so moche that he myght conquer &

gete the moneye. And when they haue gotten and latge :
ly assembled therof, thenne ben they Worse than they were
a fore, ffor the money hath so surpysed them that they
may entende to none other thinge, Ther ben plente of
poure clerkes that gladly wold lerne yf they had the power
But they may not entende therto/by cause they haue not
whereof for to furnissh them of their necessaries as wel for
to haue bookes as mete, drinke and clothes. But ben co/
strayned for to gete their liuing other wise, ffor the rich
haue now in this dayes seased someche, that the poure
abide naked and must suffer, yet ben they plente of Riche
clerkes that haue bookes without nombre of one & other
richely adoubed and couerd to shewe that they ben holden
for wise and good clerkes, ffor they seeke to haue nomore/
but only the loos and preysing of the peple. And doo in
lyke wyse as the Cock that shrapeth in the duste for to
fynde pasture, he shrapeth so longe in the duste and mulle
til he fynde a gemme riche and prepyous whiche shyneth
clere, thenne he begynneth to loke thereon and beholdeth it/
and doth nomore but late it lye, ffor he demandeth not af/
ter the ouche or gemme, but had leuir haue somme corn to
ete. In like wise is it of many of thise not wise clerkes
couctous that haue the prepyous bookes richely lymined
storped and wel adoubed, that doo nothinge but loke and
beholde them without forth while they be newe by cause
they seme that they ben fair, & so they beholde them glad/
ly and passe therewith, and after they torne on that other
side and thinke for to fylle their helpes, & to come to their
folyshe desyre. And they myght lerne ynoughe yf they

Wolde entende it / ffor they haue Wel the power, and myght
doe as the Wise men dyde herto fore, the Whiche by their
trauayle, studie and diligence fonde first the clergyes, but
they haue their ententement foliish and out of the Wape/
And therfor the sciences and artes prisshe in suche Wise
that vnneth and With grete payne knowe they their par-
tes of reson Whiche is the first booke of gramaire / the
Whiche is the first of the seuen sciences But put their ar-
tes in their males and goo lerne anon the lawes or doc-
tals / and become aduocates and iuristes for to amasse &
gadre alway money Wherin the deuyll conforteth hem, and
yet doe they not somoche for to lerne, as they doe for to
fylle their purses / In parys Ouenford and Cambridge
is ther suche maner of clerkes that ben accustomed to
Wille haue the Renomme and fame to be called maistres
for to be the more preysed and honoured And haue leuer
to conne lytil and to haue the name of maistre / than they
shold be good clerkes Without hauyng the degree and na-
me of maistre / But they be called maistres Wrongfully,
ffor they maye maistrepeth them in suche Wise that they can
but lytil trouth / bicause that they haue so soone the na-
me of maistre they leue the clergye / And take them to the
Wynnyng / lyke as marchants do and brokers / And in
this Wise ben many in the World that haue the name of
maistre that knowe right lytil of good and reson / ffor
they that now desire this ben not maistres after right, ffor
they ordeyne them otherwise to the sciences / than they dyde
that fonde them first, They entred first in to gramayre for
to draue reson in their ordynance / And after logyque

for to proue and shewe the trowth fro the false / After they
fonde rethoryque for to speke fair in iugement and righte
Whiche they moche loued, & after arismetryque for to be ex-
pert in alle thynges / after they fonde geometrie for to mea-
sure & compasse alle maistreye, & after they fonde the sciēce
of musyque for to sette alle thynges in concordāce, after
they had the vnderstandynge of astronomye / ffor therby
were they mauid to haue science & vertue. In this manere
ye may vnderstāde how they that first fonde science, ordeyn-
ned the vii artes or vii sciences, & they ben in suche wise
entrelaced that they may not be auctorised that one with-
out that other ne entially preyed, & also the first may not
be perfyghtly cōdēd withoute the laste / ne the laste with-
out the firste, and he that wille lerne one a right & vnder-
stōde it, hym behoueth to lerne alle the other, ffor otherwi-
se may not be knowen appertly the certayn, ne the incer-
tayn / ffor that one is so comune to that other that it behou-
eth to knowe of alle, but now men seche to lerne nomore
but the arte for to gete þ moneye / & ben to blame of that
the other were preyed that first so trauaylled of Whiche it
is to be so grete neede, ffor litil shold we haue knowe yf we
had not seen it by writing, ffor as it is tofore said / yf cler-
gye had be losse / we had knowe nothing ne who had be god
Ne men shold neuer haue knowen / what thing had ben best
to do, & so shold alle the world haue ben dampned, thēne
had we ben born in an euyl houre, ffor the men had knowe
nomore than do combe bestie / and alle the good thynges
ben now knowen & alle comen of the vii sciences that the
philosophers fonde somtyme by their wyttes / ffor therby

hady they vnderstandyng to loue god and his vertues
 And that god is alway & shal be withouten ende & so bi-
 leued they in grete faith truly in the auncient laxe. But
 in this dayes the sciēces perissh by our enuyes detracōns
 & othe euylles in suche wise that right litel is receyved
 of one and othe. For now dar no man entende but for ry-
 chesse. For myssayes felons & enuyous men that wil lerne
 no good & yf they see any entende to sciēces & clergyes &
 they be not riche & myghty for to furnyshe hem the Rych-
 men wil anon scorne & moque them & thus wil the deuil
 exhorthe them that is their maister & their lord & to whom it
 pleseth that they messaye in so moche as he shal reward
 them with grete hyre that they shal be sure to haue alle
 euyl aduētures in helle that synketh where they shal mo-
 ke them self and shal saye that they were born in an euyl
 houre. When they haue not lerned that they ought to lerne
 There shal they haue more prouffyt of their sciences that
 loued better to conqueere clergye than the fool to conne know-
 le to assemble the grete tresours & the grete riches / &
 knowe ye that alle they that for to gete worldly goodes
 lefte thair tyme for to lerne good / ben alle assured to haue
 euyl & payne after their deth. For by their auarice & cheua-
 ce the sciences come to nought so that almost they be pe-
 rishyd & that. Whiche now is knowen cometh & groweth
 of the vnpietees of parys openford & cambrige & othe &c

Of the maner of peple and how clergye cam first in
 to the Royanne of fraunce. capitulo vi^o

Now regneth clergye moche strongly in fraunce in
 the cyte of parys as so tyme was in the cyte of athe.

nes Whiche thene was moche noble & puiffant, The phi-
losophers that thene were / & Whiche that oughte to teche &
lerne other accompted but thre maner of peple in the world
after thair vnderstādyng, & that were clerkes. knyghtes,
& labourers, The labourers ought to purueye for the cler-
kes & knyghtes suche thinges as were needeful for them
to lyue by in the world honestly / & the knyghtes ought to
defende the clerkes, & the labourers that ther were no wrong
ge don to them, and the clerkes ought to enseigne & teche
these in maner of peple / & to adresse them in thair bookis in
suche wise that none doo thinge by Whiche he shold disple-
se god ne lese his grace Thus sette sōtyme the wise phi-
losophers thre maner of peple in the world, Als they that
knewe, that no man myght sette his corage in that he
myght be wise a right in in maners or thre, ffor it happed
neuer day of the world that clergye cheualrye & labourers
of thathe myght be well knowe by one only man in alle
his lyf ne lerne ne receyved, thāfore he that wold lerne
byfouath hym only to lerne one of the thre, & thāfore the
philosophers sette thre maner of peple without moo in the
erthe ffor they wold seeke the very trouthe, And sought a
cyte in the world, where they myght best be & dwelle for
tenquere thestate of the clergye, & thus the better for to
desse them / & to teche other, they chese the cyte of athenes
Whiche was noble & sōtyme one where they had their comyn
residence and assēblee And there regned first cheualrye
with clergye, & after fro thens it wente to Rome Whiche
now is of grette Renōmee / And there cheualrye conty-
nued long And frothens after it remauid in to ffrānce /

Where chualrpe hath more polter than any othe place in
the world / And thus haboueth there that one & that othe
ffor chualrpe fiedeth alway clergye Where he goth / Then
ne the kynge of ffrance & of Englonde may be ioyous
that there is in his Royames fuche feignourpe as is sci
ence of clergye Where every man may dralle out wytte &
connyng humayn / & ther abydeh neuer the lasse, ffor it is
as a fontayn that contynuelly foudeth & fpryngeth And
the more it renneth & the fether, the more it is hol fom / &
hol more the fprynge of the fontayn renneth & fether so
moche is the more of the water / & the more may be taken
fro it for neede, In lyke wyse may I faye to you / that pa
rys Openford & Cambrige ben the fontayns Where men
may dralle out most science & more in parys than in other
places / & fith it is soo that clergye is fomoche auanced
in ffrance / Thenne ought we knowe by reſon in eſpecyall
yf the kynges of ffrance daigne to conne it / ffor like as the
ſonne is moſt fair of alle the ſterres And cauſeth moſte
good thynges to growe in the world / by the hounce that ha
boueth in hym / ſo ought the kyng be of more vallew than
any other, & to haue more vnderſtādyng & clergye / ſo that
by his valyaunce & ſuffysaunce he myght ſhynne emonge
other peple, & by the peple of his wel doyng that they ſee in
hym / they myght by right conduyte dralle them to our lord
& in fuche wiſe ſhold he be kyng by right in this world &
in heuē / ſo thenne ſhold it be wel right & raiſon, yf they doo
their diligēce to lerne fuche clergye & ſciēce / that after this
mortal lyf they leſe not the feignourpe of heuē, ffor by na
ture & lignage ought they alle to loue clergye & alway to

lerne it Certes the power of almaygne lound with al his
herte clergye And auanced it to his power in fraunce.
And alle the good clerkes that he coude fynde he receyved
them to his court. & sente for them ouerall Where he knewe
only he had in his tyme many a trauayll, many a payne / &
many a dangier & ennoye for to mayntene and enhaunce
cristen faith And therefore he neuer lefte but helde the cler/
kes in right grete reuerence ffor gladly he lerned al way
as is fownden by his dedes he was a good Astronome,
And was moche lound in lozayn ffor gladly he dwelled
there And yet ten ther many of his iudell is fair & riche
that he gaf vnto churches as a good & blessed man as he
was Truly he lound god aboue alle other thyng / & dyd
moche diligence in his tyme for to brynge the sciences &
the clergye in to fraunce / & yet they abyde there & regne by
his promysse And hath moche taught & gyue ensample to
kynges that come after hym ffor euermore he hath in pa/
rys coquered science & clergye Now theñe almyghty god
holde it / and that it may in the cyte be alway mayntened
ffor yf the stude wente out of fraunce / knyghthode wold
goo after / as it hath alway don ffor contynuelly that one
is by that other / Therfor late the kyng of fraunce for
his weel / receyue it yf he may / ffor he may wel lose his
Kopamme, yf clergye departe out of fraunce / Also ther
ten in fraunce an other peple whiche ten late come / & they
ten ffrenche mynours and iacobyns whiche haue take on
them religion for the loue of god for to lerne & entende
to serue god / of Whom our lord hath don to vs so grete ho/
nour and Reuerence that they receyue alle the flour of

clerge in their ordres for adreffe and enhaunce our mo-
der holy churche by their estudye and trauaylle / ffor they
haue good Wille for to serue our lordy & to lerne sciences
and the holy scripature , as they that haue gyven ouer the
Worlde and ha handonned. And me semeth that they doo as
oþer they that setted them by hynde the hutyns in theyr
cloyster vnder the peple for the better to gete the merite of
heuen in leuyng Worldey possessions. And our lord hath
don grete hounte to them that haue them in thar cytees in
thar castels & to Wnes , ffor they serue not for trichape &
barat, but trauaylle in prechyng & makynng sermones for
to brynge the peple to goody lpf & to the Wape of trouthe,
And oftymes suffre grete diseafe for to brynge other in
ease. ffor I bileue wel that yf ne Wex theyr hute & good
prechyng & techyng, Cristenite shold be copled by arour &
euyl byleue, yf they hold hem & kepe that they haue empris-
sed as they that haue leyd down vnder them alle the riches/
ses of the Worlde, Without reformyng agayn tharto/thene
haue they a moche good manere, ffor they haue taken on
them for the loue of our lord the lpf of pouerte / & plente
of oþer that be in the Worlde don in like Wise that take en-
sample at them that see that they weel doo Therfor ought
We to geue thankyngees to god / & adreffe our hertes to doo
Well / in suche Wise that by right We myght goo to the ioye
of heue by our good dedis, of Whiche god gyue vs myght
to deserue that therof We may be partonnes, but for as moche
as ye haue herde wherof hold the vii artes or sciences like-
rall Were founde and by Whom, I passe & depyte but Wille
wherof What they be and Wherfore they serue, ffor fro them

procedeth fens or wyte humayn and alle maner Werke/
that is made with hondes. Alle proffesses and alle habi-
lites alle goodes & alle humylites And therefore I wil
descriue in mater and substance couenable the vertues of
eche of them and Wherof they proceede particularly and of
their nature And after We shal speke of the world and
how it is composed alle rounde But byfore alle othe Wer-
kes We shal speke of the vii sciences Whiche ought not
to be forgotten And first We shal touche of the science or
arte of gramaire Whiche is the first of the seven And
Without Whom the other sye may haue no perfection/

Gramaire capitulo

vii^o



The first
of the
. vii. sciences
is gramaire/
of Whiche for
the tyme that
is now is
not knowen
the fourth p-
te / Without

Whiche science / likerly alle other sciences in especial ten
of lytel recommentacion, by cause Without gramaire ther
may none prouffye / For gramaire is the fondement and
the begynnynge of clergye / And it is the yate by the
Whiche in thenfanceye is bygonne & in contynnyng man

come and atteyne to sappece of clergye / This is the scy :
ence to fourme the speche be it in latyn ffrenshe or englis :
the / or in ony other langage that may speke with , And
Who that coude alle gramaire / he coude make and construe
euery worde / And pronounce it by example / god made the
World by worde / And the worde is to the world sentence /



here foloweth
of logyke ca /
pitulo viij^o

Science proueth the. pro. and the. contra. / That is to saye
the write or trouthe / & othawpse , And it proueth wherby
shal be knowen the trewe fro the fals, & the good fro the
euill / So verely that for the good was created heuyn and
maad / And on the contrarye wyse for the euill was helle
maad and establisshyd whiche is horryble styngyng and
redoubtable,

¶ Hier speaketh of Rethoryque capitulo ix^o

¶ The therde of the viij sciences is callyd Rethoryque
whiche concerneth in substaunce, rightwisnes .
Rayson and ordynaunce of wordes / And ought not to

be holden for folpe, ffor the droptes and lalles by whiche
the iugements be made and that by rayson & after right



ken kept and
mayntened in
y court of kyn:
ges of princes
and of lawes
come & proce
of Rethoryque,
Of this scien:
ce were extrayt
and dralzen the
lalles and de:

ces whiche by newe ferue in alle causes / and in alle righ:
tes & droptes / who wel knowe the sepence of Rethoryque /
he shold knowe the right & the wronge / ffor to doo wronge
to another who so doth it / is losse & dampned / & for to doo
right & reison to every man / he is saued & geteth the loue
of god his cre:
ature /



Here foloweth
Arismetrique
& whereof it pro:
cedeth. ca. — x^o

The fourth
sepence is
called arismetri

que this science cometh after rethoryque, and is sette in
the myddle of the vii sciences, And without her may
none of the vii sciences perfectly ne wel and entirely
be knowen, wherfor it is expedient that it be wel knowen
& conued for alle the sciences take of it their substance
in suche wise that without her they may not be, And for
this reason was she sette in the myddle of the vii sciences,
and there holdeth her nombre for fro her proceede alle ma-
nars of nombres, and in alle thynges wille come & goo/
And no thyng is without nombre, But felde perceyue
how this may be, but yf he haue be maistee of the vii ar-
tes so longe that he can truly saye the trouthe / But we
may not now recompte ne declare alle the causes wherfore
for who that wolde dispute vpon suche matters hym beho-
ued dispute & knowe many thynges & moche of the globe
who that knowe wel the science of arismetique he myght
see the ordynance of alle thynges, By ordynance was the
world made & created, And by ordynance of the souerayn
it shal be deffe-
ted,



Next foloweth
the science of
Geometrie ca-
pitulo **C**xii^o

The firste
is called
geometrie the

Whiche more auaylleth to Astronome than any of the
 vii oth^r / ffor by her is compassed & mesured Astronome
 Thus is by geometrye mesured alle thingis, Where ther
 is mesure by geometrye / may be knowen y^e cours of the ster
 res Whiche alle way go & meue, And the gretnes of the
 firmament of the sonne of the mone & of the erthe / By
 geometrye may be knowe alle thynges & also the quatyte
 They may not be so ferre yf they may be seen or espyed
 With eye but it may be knowen, Who wel vnderstode geo
 metrie he myght mesure in alle maner of thynges, ffor by mesure
 Was the world made, and alle thynges hys, lowe & dep,



Here folo;
 Weth of mu;
 syque/capi;

He sig;
 the of
 the vii scie;
 ces is called
 musyque /
 the Whiche

fourmeth hym of Arismetrique / Of this science of mu
 syque cometh alle attemperance, And of this arte pro
 cedeth somme phisyque, ffor like as musyque accordeth al
 le thynges that dyscorde in them, & remayne them to con
 cordaunce / right so in lyke wyse trauallyeth phisyque to
 byynge Nature to poynt that dysnatureth in mannes bo
 dy Whan any maladye or sekeneis encombreth hit, But

physique is not of the nombre of the vii sciences of philosophy. But it is a mestier or a crafte that entendeth to the helthe of mannes body/and for to preserve it fro alle maladies and sicknesses as longe as the lyf is in the body. And therfor it is not liberal/ffor it serueth to hele manes body. Whiche ellis oftentimes myght lightly perryshe/and ther is nothyng liberal ne free that groweth of therthe. And for as moche as sciēce that serueth to manes body leseth his franchise / but science that serueth to the soule deserueth in the world to haue name liberal/ffor the soule ought to be liberal as thyng that is of noble being/as she that cometh of god, and to god wille & ought retorne/and therfor ben the vii sciences liberall/ffor they make the soule all free. And on that other part/they teche and enseygne alle that in every thyng ought properly to be don. And this is the very reason why these artes alle vii ben called vii sciences liberall, ffor they make the soule liberall, & deliuer it fro alle captiue. Of this arte is musyque thus comune, that she accordeth her to euerych so well that by her the vii sciences were sette in concord that they yet endure. By this science of musyque ben extrayt and draught alle the songes that ben songen in holy churche, & alle the accordaunces of alle the instruments that haue dyuerse accordes and dyuerse soundes/and where ther is reason and entendement of somme thynges, Certes who can wel the science of musyque/he knoweth the accordaunce of alle thynges. And alle the creatures that payne them to do wel/remayne them to concordance.



The viij
e the
laste of the
viij sciences
liberal is as-
tronome /
Whiche is of
alle clergye
the ende By
this science

may and ought to be enquired of thinges of heuen and
of therthe / and in especyal of them that ben made by na-
ture / how ferre that they bee. And who knoweth wel and
vnderstandeth astronome / he can sette reson in alle thin-
ges / for our creatour made alle thynges by reson & gaf
his name to euery thyng. By this Arte and science we
re first empyresed and gotten alle other sciences of decrees
and of dyuinite / by Whiche alle Cristiane is conuerted
to the right faith of our lord god / to loue hym / and to
serue the kyng almyghty. For Whom alle goodes come &
to Whom they retorne. Whiche made alle astronome. And
heuen and erthe. the sonne. the mone and the sterres / as
he that is the very ruler & gouernour of alle the world /
& he that is the very refuge of alle creatures. For With-
out his playse nothyng may endure. Certes he is the
very Astronome / for he knoweth all / the good and the
knew as he hym self that composed astronome / that

some tyme was so strongly frequented / and was hol den for
a right hye werke / for it is a science of so noble keyng /
that who that myght haue the parfayt science therof / he
myght wel knowe how the world was compassed / and
plente of other parcyal sciences / for it is the science abo-
ue alle other by whiche alle maner of thynges ben kno-
wen the better / By the science of Astronome only / were
founden alle the other. vi. to fore named / And without
them maye none knowe a right Astronome / he he neuer
so sage ne myghty / In like wise as an hamer or an other
tool of a mason ben the instruments by whiche he for-
meth his werke / And by whiche he with his crafte / In li-
ke wise by right maisterie ben the other the instruments
and foundements of Astronome / And the auncient Wi-
semen as kynges. prynces. dukes. erles. knyghtes. and
other grette lordes. by their vnderstandyng. grette trauayll.
estudyng. and by the hye conduyte that was in them sette
by good manere alle thair payne and labour to lerne and
knowe the sciences & artes of clergie for to vnderstand
the science of astronome / And so longe they trauaylled
that by the wille of our lord they lerned & knewe ynough
for they knewe plente of grette affaires and werkes that
happened in the world / And they preyed nothing thos-
inges that were crithely / as they that knewe wel the re-
sons therof / And that tyme was the custonne that yf a
man were bonde. to one or moe / or yf he were comen of ly-
tyl extraction. and were riche and ful of grette goodes. yet
durste he not estudyng in the vii sciences liberall / for the
nobles and hye men that in alle poyntes wolde reygne

them principall and to thence that they were free and like;
rall/ And by this reason they put thereto for name the vii
artes or sciences liberall / for they ben so free, that they
rende to god the soule alle free/ And they ben so wel to
ppoynt, that ther may nothing be taken away/ ne nothing
put to / how well yf any wolde or coude medle therewith
thaughe he were a good clerk and experie, for yf they
were turned or chaunged any thyng that myght be / alle
shold be dysfigured, by cause they ben so reasonably and
truly composed/ that ther is noman lyving in the world/
he he neuer of so moche and perfoude science/ he he paynem
Jesse or Crysten, that may any thyng or can change, toz/
ne/ ne take away ne adde it in any maner. And who
that perfyghtly knewe the vii artes/ he shold be byleuid
in alle lawes, for ther is noman that coude interrupte
hym of any thyng that he wolde proue/ were it true or other
wyse, by cause he shold proue by quyk reason alle that he
wolde were it wronge or right, Therne is he a fool that
thynketh to knowe perfyghtly any thyng that apperteyneth
to clerkye/ By what mystere or craft that may come
to hym/ but yf it be by myracle of god that alle may do,
yf he can none of the vii sciences, for otherwyse alle his
trauaylle shold be of no valewe ne he shold not comen
shewe thyng of Recommendation ne proue by right the
pro and contra/ Therefore the vii sciences ben byleued in
alle the lawes/ there as they ben red. And ther is noman
he he neuer of so dyuerse a lawe ne of so diuerse language
that yf he conuerse with peple that can nothing of the vii
sciences ne proue of their vsages ne of their parties that

shal be bileuid for experce and Wise. Ne thasshal neuer be
paynem ne sarraſſy so moche diuase/that a Cristen man
or a Iewe may withſaye hym of thinges that he wil aleg/
ge or proue. And the decretals ne the lawes be not euyl/
thaugh somme peple holde euyl the constitucions that ben
emonge them. bicause that othe doo them and holden/ffor
alle the lawes depende of the vii sciences/and alle men
byleue them and receyue them/there where as peple kno/
we them And alle resons that procede of the vii sciences
ben trewe in alle causes and in alle places / Thus ben
not the sciences muable/but alleway ben estable & trewe
Herewith I depyte me to speke more to you herof/ffor ther
is ynough here of tofore made ample mencion/And now
I shal reſerue to you here after of thaccidentes and of the
faites of nature and that shal be short/ffor godd created
nature altherfirst, and tofore he created any other thinge
that apperteyned to the world And we ought to fore alle
other werke ſaye and declare what ſhe is/for to deſcripſe af/
ter and deſcripue of the world/ffor the firmament to maketh
and meureth by nature, and in like wiſe doo alle the thinges
that haue meyring. Nature meureth the ſterres and
maketh them to ſhyn and growe, and alſo may anoye
and geue as moche as ſhe wille And by cauſe alle men
vnderſtonde not wel what this ſoloweth in ſubſtaunce /
we ſhal declare a litil our matere a longe, ffor to geue the
better vnderſtondyng what nature is/and how ſhe werke
to thende that more fully ye may compriſe the ſacion of
the world by this that hereafter ſhal be to you declared/ſf
ye will wel vnderſtande the reſons. And therefore geue

ye diligence for to compise them & wel to receyve them /

Here foloweth of Nature how she worketh and what she
is capitulo Cijij

Our lord god created altho first nature, ffor she is
the thyng by Whiche alle creatures and other be-
kes haue dured & lyue what someuay they be ordeyned of
god vnder the heuen/Without nature may nothyng grow
we/and by her haue alle thynges created byf/z thasfor be-
houeth nature to be firste ffor she noryssheth & entertieneth
alle creatures, & habundonneth her self Where it pleaseth the
creator or maker, Nature worketh in lyke wyse when she
is employed/as with the aye of a carpenter/when he em-
ployeth it in his worke / ffor the aye doth nothyng but
cutte, And he that holdeth it adresseth it to what parte he
wille, so that in thende by the aye the worke is achieuid &
made after thence of the worke / ryght so nature ma-
keth redy and habundonneth Where as god wille ffor alle
thynges ben made by her, & entiated as god wille ma-
ke them, and she worketh after this in suche maner, that
yf she lacke on one syde she recouerith it on that other, na-
ture fourmeth nothyng in dayn, But she worketh in suche
maner that she taketh away fro nothyng his playn, ffor
her worke is alway hool after that she fyndeth mater, be
it in persones or in bestes, /enne ben her workes aboue
alle other to be recomended as she that doth nothyng that
in ony wyse may be contrarye to god, but Where as mater lack-
eth she leueth to worke /z alle way somoch ther is more of

mater / someche more she wertheth / Als men see of somme
krestis, of Whiche some haue two heedes and vii feet / or it
hath a membre lasse than he ought to haue, of Whiche he as
pyeth without teray fourme naturell / and may be called
therfor a mōstre / also men see otharwhile some that almost
lacke alle / and other that haue plente and habondaunce in
their fautes, Alle in like wise fallath ofte and is seen hap
pen vpon somme men the Whiche when they ben born / they
haue vii fyngres on one hand, And other that haue one
or ii or iii lasse than they shold haue / or them lacketh an
hole membre / by Whiche they be of lasse valewe of that that
apperteyneth to the world / and in an other shal be so gre
te habondaunce of nature or matere in body or in membre
that he hath other thing than fourme humayn setteth / for
hym lacketh a foot or a hande, Or he shal be born somtyme
more or lasse, or he shal haue a legge more lenger / or shor
ter or an arme / than the other / yet ther is another thyng
Whiche ought not to be forgotten / for that one shal be born
black or brow / and that other whyte / one grete / and an
other lytil, that one shal happen to be wyse and discrete / &
that other foliish or shrewdyssh / some be wise & sadde in their
yongthe / & in their age ben ofte foliish, some be folke yong
& olde, And other ben wise alle their lyue yong & olde, so
me be fatte / & some be leane, somme be seek & some ben hool
some be skelendre, & some be thyck, some be harde & rude / &
some be softe & tendre / some be slowe & some be fasty / some
be hardy, & some be cowardis, some be lame, haltyng & cro
ked, some ben wel fourmed in alle rightis & ppyntes / A
grete man is ofte euyl made, And a lytil man is ofte

Wel made and auenaint, ffor ther is no membre but it be
 Wel made and apperteyning to his body / A fair childe of /
 tymes in his growyng becometh so Wel / Somme Wel haue
 their Willes / & other desyre it but lytyl / euerych hath his
 talente & his appetyte / A litil man engendreth ofte a grette
 man, & a grette man ofte getyth a lytil one / a litil man
 other while empriseth to doo a grette thing / that right a grette
 man Wel not emprise / Somme deye lightly / & other lye
 longe, & somme lye a longe til age make them to gyue
 ouer the world / after that / that nature endureth to them
 by the Wille of god / Also it is seene ofte emonge men that
 somme entende to clerge, & other gyue them to other stytle
 of science and crafte, as of carpenter mason smyth or ony
 other crafte in Whiche he employeth his tyme / ffor euery man
 gyueth hym self gladly to that / Whiche his ententement
 is enclyned to, & to other crafte or science than nature & vnder-
 standyng gyueth hym to, he shal neuer perfyghtly vnder-
 stande, ne so Wel meddle With all as he shold to that Whiche
 his propre nature gyueth hym to / ther ben yet other maner
 of peple that sette & gyue them self to doo many thinges y
 other may not ne can not doo, for asmoche as their nature
 hath not gyuen it to them, ffor some pretende to hys estates
 & grette riches, & other ben content With lytil estate / & it
 happeth ofte that a man cometh to that, Where he preteendeth / &
 other can not come therto, but toorneth contrarye to them & to
 their dommage / & ofte With grette payne may they come to
 their aboue / of y thing y they wolde accomplishe, & other doo
 & make plente of thinges, that some can not ne may not
 doo ne make / ffor in the persones ben so many dyscretes, &

facions not lyke and of Willes, that men shal not fynde
in ony contrée of the Worlde two men that purpoghtly be
lyke, Who ferre they can seche/But that they be dyuase in
somme caas/or of body or of membres or of entendement
or of the Visage or of thair sayengis or of thair sayces or
dees, ffor the puissaunce of nature is so dyuase, that ther
is nothyng that hath growyng but that she hath bypyn it
myght in suche wyse that she gyueth to one somme thyng
that another hath not in hym, hold be it that noman can
perceyue ony distaunce / Suche is the vertue of Nature
Where plente of clerkes haue so tyme sette thair entendement
& cure & haue strongly laboured to thende that they myght
to better declare the sayce and puissaunce of nature And
first of alle saith Plato Whiche was a man of grete re-
nommee / that nature is an ouer puissaunce or myght in
thynges that she maketh to growe lyke by lyke after that/
that euerych may bee And this may be vnderstanded by
one man that engendreth another, & by bestes by plantes
and by seedes the Whiche after thair semblaunces growe
and after thair facion And so this is that that the Wise
platon saith Whiche was a grete clerke After hym saith
Aristotle that this was a yeste comen fro the hye prynce/
Whan he gaf vertu to the firmament & to the sterres for to
meue & to be/and that without god suche power ne myght
not be gyuen, as the thynges that haue power ne myght
to bee and to meue Aristotle that saith this/studied in
many a booke treatyng of nature/Many other philoso-
phers ther were that said that nature proceded of vertues
of hie Whiche causeth alle thynges to growe & nourisse/

But for this present tyme I passe ouer for to speke of
other matere. Tho philosophres enfielwth better plato than
Aristotle. Thus said they that them semeth. Andz they
spack so hye lyke as afore is sayd / that felde clerkes
myght attepne to come therto and for to abregge it he is
not that myght parfeghtly knowe what it is, sauf godz
that alle knoweth & that alle teach / andz that first wolde
establissh for to accomplissh alle thinges / herby may wel
be knowen that god is of moche grete puissaunce. Andz
it is of hym a right grete thinge. Whan he of nought and
without trauayll created & fourmed so excellent a thinge
& so hye and noble a beaste. And therefore wolde he hym self
create & make man to the ende that he myght be so mygh-
ty & haue suche witte & vnderstondyng in hym self that he
knewe by nature that whiche myght greue hym in his
soule / and lyue vnto our lord / for yf he wille iustely and
rightfully conduyte hym self, he may well brynge his her-
te to that, that nature shal not mooue greue hym in no
manere, and therefore were founden the viij sciences or ar-
tes, for to take away the euyl thoughtes that myghte
brynge a man to the deth, whiche they may destroe by the
sciences. And thus may one chaunge his euyl estate, by
the techynges of a good maister, and therefore it is good
for to haunte emonge the vertuous men / for ther men
may lerne and prouffye in dyuerse maners. Thus thene
is he wyse that is prudent in suche manere that after his
deth he hath the better, and that god receyueth hym in grete
Thus than he shal haue don more for his owne prouffye
than for any other, This knowe alle men certaynly.

For he shal resseue alle the wel/ And moche is he a fool
 that somoche loupeth his body that he forgeteth to saue
 his soule/Whiche god hath lentre to hym pure and clene to
 thende that he shold reuere it suche agayn at his deeth/and
 that he gouerne hym not in suche wise that by his culpe &
 defaulte defoule hym in synnes, he that so conuertyeth hym
 self/with in lyke wise as the euyl seruant dyde/to whom
 the maister deliuered his besautes for to multiplye in
 good/but he dyde not iustly as he that was of euyl faith/
 Wherfor the maister seepng the vntrowth of hym chaced
 hym away fro hym/And eue after he had shame and re-
 proche lyke as the gospel Witnesseth and to vs reherceth
 Alle in lyke wyse shal it be of them that leue the good
 grayn for the chaff/these ben they that suffre their soules
 to perishe for the playfance of thair bodies/of Whiche alle
 euylles come to them / herewith for this present I leue the
 declaration of the vii sciences and of nature/and purpose
 by the grace of god to deuyse the facion of the world how
 it is by nature made & purtrayed of god/Whiche of one
 only wille created and fourmed the world and alle that
 is therof appendant/Now entende ye to this that we saye
 to you/

Of the fourme of the firmament capitulo p^o

God fourmed the world alle rounde lyke as is a
 pellete/the Whiche is al round, and he made the he-
 uen al rounde Whiche enuyronneth and goth round abou-
 te the erthe on alle parties hooly without ony defaulte,

alle in lyke wise as the skelle of an egge that enuyron;
neth the white al aboute / And so the heuyn goth round
aboute an ayer / Whiche is aboue thayer the whiche in la-
tyn is called hester / this is as moche to saye as pure ayer
and clene / ffor it was made of pure and of clere purite,
This ayer shyneth nyght and day of resplendour perpe-
tuel and is so clere & shynynge / that yf a man were aby-
dyng in that parte / he shold see alle / one thinge and other
And alle that is fro on ende to the other also lightly or
more / as a man shold do here bynath upon the erthe the
only lengthe of a foot or lasse yet yf he had neede / Alle in
lyke wise I saye to you. Who that were there he myght see
al aboute hym as well ferre as nyghte / the ayer is so clere
and nette / Of this hester thangeles taken thair bodies &
thair wynges / When our lord god sendeth them in messa-
ge hether wolke in to therthe to his frendes / When he wyll
shewe to them any thyng / And therfor seme they to be so
clere to synful men in this world, that their eyen may not
suffre the resplendour ne beholde the grete clerenes / as they
that ben ful of obscurte and darknes / that is to saye of
synnes and of iniquitees of whiche they ben replenished
And it hapeth oftymes / that when thangeles ben comen
to any man in any place by the wyll of god for to saye &
shewe their message / that whiles thangele speketh to hym
he falleth to grounde as he were a slepe or in a traunce /
And hym semeth he heareth not the worde of thangele but
as he dreamed / And is muet without spekyng / vnto the
tyme that thangele repayred agayn / & herne when he was
a waked, and comen agayn to hym self / he remembred wel

the sayeng of thangele, and what he hadde shewd to hym.
Thus I saye you for trouthe that no bodyly man / may
not susteyne for to see hym in no manere / for so moche as
a man is made of heuy matere / He no byrde ne fowle he be
neuer so stronge ne so well fleyng / may not suffre to be
there / but that hym behoueth to come down as sone as a
stone / tyl that he come in to thayer Where he may reppre
his fleyng / yf he were not a lasshid to descende / for there
may nothing abyde / but yf it be thinge spiritaue / ne may
not lyue there / for nomore than the flesshe may lyue in
this ayer Where we ben in / ne susteyne hym / but right soo
ne muste dye / and shortly perisse / but yf he be contynuel
ly nourissid in the Water / All in like wyse I say you of
vs / for we may not meue in this ayer perpetuel ne lyue
ne dwelle there as longe as we haue the body mortall.

 **H**old the four Elementes ben sette capitulo xvi^o

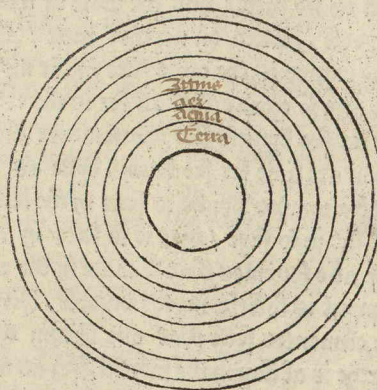
This clerenesse of Whiche we haue spoken, Whiche is
callid ayer spriuaue / And Where the angels take
thar awaye and atourment enuyronneth al aboute the
worlde, the four elementis Whiche god created and sette
that one with in that other / Of Whiche that one is the
ffyre, The seconde is thayer, The thare is the Water, And
the fourthe is thathe, Of Whiche that one is fastned in
that other / And that one susteyned that other in suche
manere, as therthe holdeth hym in the myddle / The ffyre
Whiche is the firste / encloseth this ayer, in Whiche we be
And this ayer encloseth the Water after the Whiche hol;

with hym al aboute the erthe Alle in like wise as is seen
 of an egge, and as the Whyte enloseth the yolke, And
 in the myddle of the yolke is also as it were a droppe of
 grece Whiche holdeth on no parte / And the droppe of grece
 Whiche is in the myddle, holdeth on neyther parte / By
 suche and semblable regard is the erthe sette in the myd-
 dle of heuen so iuste and so egally / that as fer is the erthe
 fro heuen fro aboue as fro bynne ffor whersomuer thou
 be vpon therth / thou art like fer fro heuen, lyke as ye
 may see the poynt of a compas Whiche is sette in the myd-
 dle of the cercke / That is to saye / that it is sette in the
 lowest place ffor of alle fourmes that be made in the co-
 paas / alle way the poynt is lowest in the myddle, And
 thus ben the foure elementes sette that one within that
 other so that the erthe is alway in the myddle, ffor as mor
 the space is alway the heuen from vnder therth as it ap-
 piereth from a houe This fygyure folowynge on that other
 side of the leef sheweth the vnderstandynge therof / and de-
 uyseth it playnly, and therfore ye may take hede thereto,

How the erthe holdeth her right in the myddle of the
 world capitulo xviij^o

FOr as moche as therth is hay more than ony
 other of the elementis / therfore she holdeth her more
 in the myddle, and that, Whiche is most hay / abyeth a-
 boue her, ffor the thyng / Whiche most weyeth / draweth
 most lowest / And alle that is hay draweth thereto / And
 therfore behoueth vs to Joyne to the erthe and alle that

is extrait of thatte / yf so were, and myght so happenie, that
tha were nothing vpon thatte, water ne other thinge that

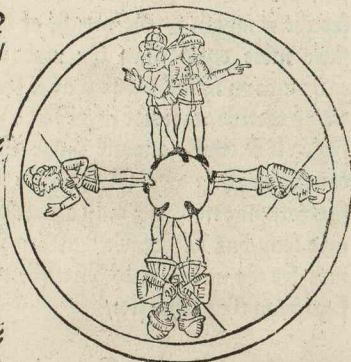


letted; & troubled;
the Waye / What so;
euer parte that a
mā wold he myght
goo round aboute
thatte / Were it mā
or beste aboue and
vnder / Whiche par
te that he wold / ly
ke as a ffly goth
round aboute a
round apple In li
ke wyse myght a
man goo rounde a

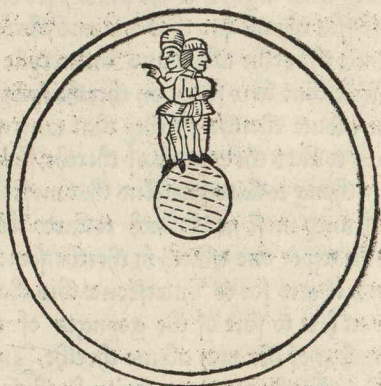
oute thatte as fere as therthe durth by nature / alle a
oute / so that he shold come vnder vs. And it shold seme
to hym that we were vnder hym / lyke as to vs he shold
seme vnder vs / ffor he shold holde his feet apenst oures,
And the heed to ward heuen, no more ne lasse as we do
here, and the feet to ward therthe / And yf he wente alway
forth his way to fore hym, he shold goo so fere that he
shold come agayn to the place fro whens he first departed.
And yf it were so that by aduerture two men departed that
one fro that other / And that one wente alleway to ward
the east, and that other to ward the weste, so that bothe two
wente egally, it behoued that they shold mete agayn in
the opposite place fro where as they departed, & bothe two

shold come agayn to the place / fro Whens they maydyd
 first / ffor thenne had that one and that other goon wite
 aboute the erthe aboue and vnder / lyke as rounde aboute
 a whele that were styll on therthe in lyke wise shold they
 goo aboute therthe as they that continually dwelle them
 right toward the myddle of therthe / ffor she fastneth alle
 heuy thyng toward her. And that most weyeth / moste draa
 wech and most net holdeth toward the myddle / ffor who
 moche weper one delueth in therthe / somoche heuer shal he
 fynde it and for to vnderstonde this that I haue wyssed
 to you here to fore of the goynges of the fflyes aboute
 thaple / & of the men aboute therthe / In lyke wyse maye
 ye see alle the manere & facion by these two figures the
 Whiche ben here to
 you represented and
 shew alle entierly /

But for to vnderstonde the
 better / and more
 clerly conceyue / ye
 may vnderstande by
 another ensample /
 yf the erthe were de-
 parted right in the
 myddle / in suche wyse that the heuen myght be seen
 thurgh / And yf one threwe a stone or an heuy plomette



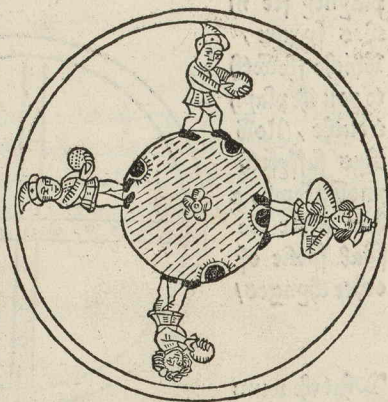
of heedz that
 Wel Wepedz
 When it shold
 come in to the
 myddle andz
 half Waye
 thurgh of
 thatte/there
 ryght sholdz
 it abyde and
 holde hym for
 it myght ne/
 ther go lower



ne arise hyer/ but yf it Were that by the force of the greke
 hepyght it myght by the myght of the Weight in fallynge
 falle more wyper than the myddle, but anon it sholdz
 arise agayn in suche wise that it shold abyde in the myddle
 of therthe/ne neuer after shold meue thens/for thens
 sholdz it be egally ouerall vnder the firmament Whiche
 torneth myght & wyte, And by the vertue andz myght of
 his tornynge nothyng may approche to it that is possant
 and fey/ but Withdraweth alway vnder it, of Whiche ye
 may see the nature andz vnderstandynge by this present
 figure/ on that other side/

Aldz yf the erthe Were perced thurgh in alio places
 of Whiche that on hole Were cutte in to that other
 lyke a crosse, and foure men stoden right at the four hedges
 of this hoolles, on above/ and another bynathe/ andz

in lyke wyse on
bothe sides and
that eche of them
threwe a stone in
to the hool. Wher
ther it were gre
te or lytyl / eche
stone shold come
in to myddle of
therthe, wythout
euer to be reme
uid fro thens /
But yf it were
drawen a way by

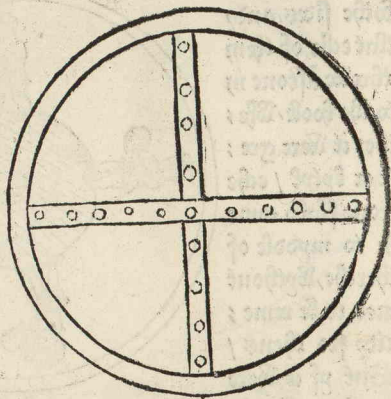


force / And they shold holden them one aboute another
for to take place eueriche in the myddle of therthe / And
yf the stones were of like weicht, they shold come therto
alle at one tyme, assone that one as that other / For na
ture wold suffre it none other wyse / And that one shold
come ayenst another as ye may playnly see by this fy
gure /

And yf their weicht and powers were not egall fro
the place fro whens they shold falle / that whiche
were most heuy / that shold sonnest come to the myddle of
therthe / And the other shold be al aboute her as this se
conde figure sheweth playnly on that other side /

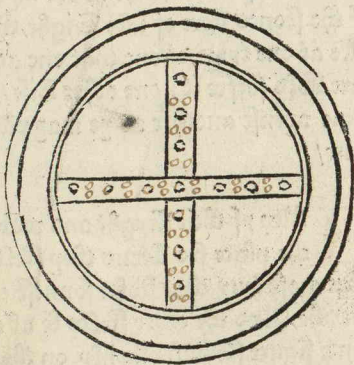
And so moche may be caste therein that the hool
may be full, lyke as they were to fore / As ye may

playnly see in
thys fygyure,
Whiche sheweth
to you the playn
trouthe, Now
thys suffyseth
ynowgh herof, &
here after we
shal speke of
other thynges/



What the round-
ness of the er-
the is. ca. xvij^o

In Oth thenne
plese it you
to here for to deuy-
se playnly to you
how the erthe is
rounde, Who that
myghte mouite on
hys in thair and
Who that myght
helde by valleyes
& by playnes the
hynes of the gre-



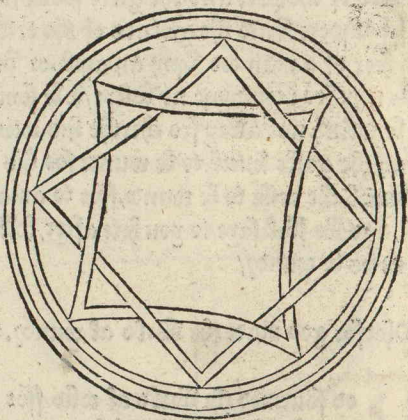
te montaynes/and the grete and depe valleyes/the grete

Walles of the See and the grete fiores / they shold some
 lasse tappare vnto the gretnes of the erthe / than shold
 an her of a man doo vpon an apple / or vnder his fygure
 ffor neyther montayne ne valeye / how someuer hye ne depe
 it be / taketh not away fro therthe his woundenesse nomore
 than the galle leueth to be wounde for his prickis / ffor it
 behoueth the erthe to be wounde / ffor to amasse the more pe-
 ple / and we shal saye to you here after / how the world mus-
 te nedes be wounde /

Wherefor god made the world al wounde. ca. ————— xix^o

God fourmed the world al rounde / ffor of alle the four-
 mes that be / of what dyuise maners they be / may no-
 ne be so plene / ne resseyue somoche by nature / as may the
 figure wounde / ffor that is the most ample of alle figures
 that ye may take example by / ffor ther is none so wise ne
 so subtyl in alle thynges ne somoche can vnderstande that
 may for ony thyng make a vessel / be it of woode or of
 stene / or of metall that may be so ample / ne that may hol-
 de within it so moche in tight quantite as shal do the rounde
 Me fygure that ony may make may so sone maue ne so
 lightly make his tome to goo aboute / that ony man can
 vnderstande / but that it muste take other place than this
 to fore / sauf only the Rounde / whiche may maue rounde
 without taking other place / ffor she may haue non other
 than the firste / ne passe one only ligne or Raye fro the
 place where she holdeth her in / whereof ye may see the natu-
 re by a fygure squared sette within a wounde / or another

Whiche is not
wound / And
make them to
the to torne /
the corners of
them that len
not wude shal
take dyuerce
places, that
the wound se
cheth not / and
that may ye
see by this in
figures in one



Whiche len here / of Whiche that one is wound alle aboute
And the other theyne, ye may see squared,

Et is ther another thyng that ther is nothyng
Under heuen enclosed of what dyuerse facion it be,
that may so lightly meue by nature as may the wound,
And therfore god made the world wude, to this ende that
it myght best be filled on alle parties, ffor he wil leue no
thyng wyde, and wille that it torne day and nyght, ffor
it behoueth to haue meuyng on the heuen, Whiche maketh
all to meue ffor alle meuynges come fro heuen, therfore
it behoueth lightly and swifely to meue, And without it
ther is nothyng may meue,

Of the meuynges of heuen and of the viij planetes, and

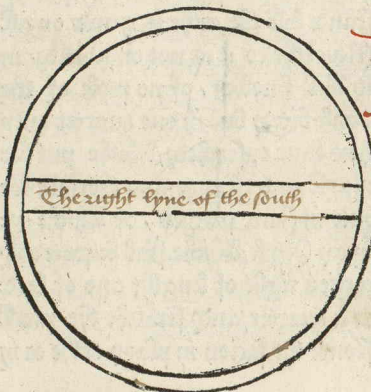
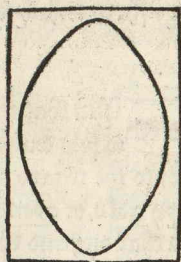
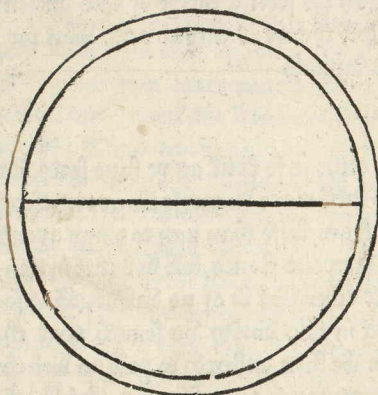
Our lord god gaf meynng vnto the heuen whiche
goth so wyftly & so apertly / that noman can com:
pise in his thought, but it semeth not to vs for his gre:
tenes / nomore than it shold seme to a man, yf he fall fro
ferre an horse rime vpon a grette mountayne, it shold not
seme to hym that he wente an only paas, and for somoche
as he shold be most ferre fro hym, somoche the lasse / shol:
de he seme to goo. And the heuen is somoche hye and fer:
re aboue vs, that yf a stone were in thayer as hye as the
stares be / and were the most heupest of alle the world of
leedy or of metall, and began to falle fro an hye aboue,
this thyng is proued and knowen / that it shold not come
to thathe tyl thende of an hundred yere / so moche and fer:
re is the heuen fro vs. The whiche is so grette, that alle
the erthe woud a houte hath nothyng of gretenes apenst
the heue, nomore than hath the wynt or prycke in the myd:
de of the most grette compass that may be / ne to the gret:
test cercle that may be made on thathe / and yf a man were
re aboue in heuen, and behelde and lookede here down in the
erthe, & that alle the erthe were brennyng alle in cooles
flamynge & lighted, it shold seme to hym mote tyll / than
the lest starr / that is aboue, semeth to vs here in thathe /
thathe we were on a mountayne or in a dale / & therfor it
may wel be knowen, that the heuen muste lyghely meue /
whan it maketh his torne and goth wound aboute therre
in a day and a nyght, lyke as we may apperceyue by

the sonne that men see in the mornynge arise in the orient
 or in the east/and goth down in the West/and on the morn
 ary we see hym come agayn in the east ffor thenne he hath
 perfourmed his cours wounde aboute the earth / Whiche we
 calle a day naturel/the Whiche conteyneth in hym day and
 nyght, Thus gooth and cometh the sonne the Whiche
 neuer shal haue reste/ne neuer shal synesse to goo wyth
 the heuen lyke as the nayle that is fixed in the Whele/the
 Whiche torneth whan she torneth / But by cause that it
 hath meynynge apenst the cours or tornynge of the firma
 ment, we shal saye to you another reson/ys a flye wente
 wounde aboute a Whele that wente wounde it self/and that
 the flye wente apenst it, The Whele shold bynne the flye
 with her/ And so shold it falle that the Whele shold haue
 made many tornes, Whilis that the flye shold make one
 torne/and er she had gon wounde aboute the Whele vnto the
 first poynt/ So ye muste vnderstonde that in suche manere
 goon the mone and the sonne, by a way that is comune
 to the vii planetes that ben on the heuen/Whiche alle goo
 by the same way/alle way to ward the east. And the heuen
 torneth to ward the Weste, lyke as nature ledeyth hym /
 Thus and herewith the first partie taketh his ende of this
 present booke / And shal folowe for to deuyse of the se
 conde partye of the earth and of the fourme of the firma
 ment,

Thus endeth the first partye of this
 present booke.

Here after Bygynmeth the seconde partye of this present
book/and declareth how thatthe is deuyded and? What par-
tye she is enhabited/capitulo p^o

Sith that the erthe is so lytil as ye haue herd? here
to fore deuised lytil maye we preysse the goodes therof
vnto the regard of heuen/asse than men do longe a peny
fyn gold, or a peny precyous stoncs, how wel that in then-
re that one and that other shal be of no valewe, But for
somoche as we leryng in this world? se semeth that the
erthe is moche grete we haue declared? to yoll as wel the
woundnesse as the gretenes to our power and that shortly
Syth we haue vnderstande how the erthe is wounde on all
partes as an apple. Neuertheles it is not enhabited? in
alle parties Whiche is wel knowen, of no peple of the
world/And it is not enhabited? but in one quarter only
lyke as the philosophres haue enserched? Whiche put for
to knowe it grete trauayll and estudyng? and therefore we
shal deuyse it al aboute in foure parties, of Whiche ye
may take ensample by an Appell? Whiche shal be parted by
the myddle in foure parties right of lengthe and of brede
by the core/And? parte a quarter/and? stratche the partell
for to see and vnderstonde the facion in plaign erthe or in
your hande/

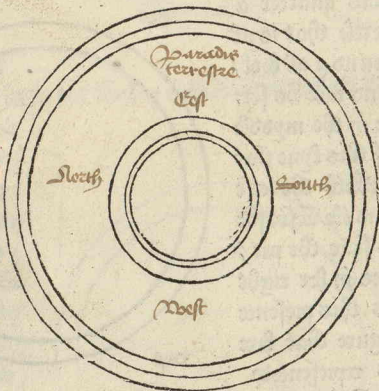


The right lyne of the south

Aldy in the
ende of this
lyne / lyke as she
gooth right by ly :
ne / We may see a
eye Whiche is cal :
lyd^r Alawⁿ , it is
sette in the myddle
of the World^r / and
was made all w^{id}e
There was foun :
den first Astroⁿo :

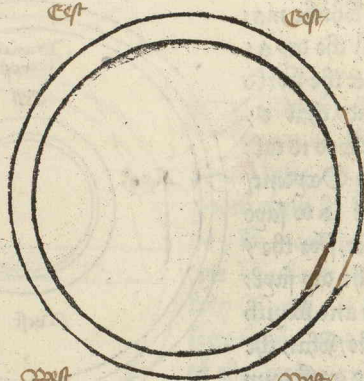
mys by g^ote studey , by g^ote maistrye , and by g^ote
dyligence , This place Alawⁿ is named^r the ryght

mydday as she that is sette in the myddle of the Worlde,
 that other heed of this lyne, Whiche gooth right to ward
 the lyfte syde is callyd septentryon that is to saye north,
 and taketh his name of the viij steeres / and torneth
 to ward another steere that ledeyth the mariners by the
 see / In that other lyne that is in the myddle, Whiche the
 south cutteth in the ende to ward the east, as the Auctours
 saye is paradyse terrestre Where Adam Was in somtyme,
 This place is callyd Orient / that is to saye east, ffor
 fro thence co-
 meth the son;
 ne, Whiche maketh
 the day a-
 boute the Worlde
 And that o-
 ther heed is cal-
 lyd Occident,
 that is to saye
 Weste, ffor the-
 re the day fayl-
 leth and kepith
 darke / When the
 son goth down
 there / thus and
 by this reason he
 named the fou-
 re parties of
 the Worlde,



of Whiche the first conteyneth the east & the seconde the West
 & the thirde the south & the fourthe the north And
 this that we enseigne you / ye may see by this figure to fo-
 re on that other syde /

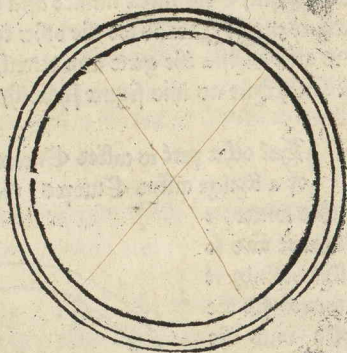
Thise iiii parties that I haue declared to you Whiche
 ben sette in a quarter of alle the erthe of the world
 ought to haue a round forme / for Raïson and nature
 geue that alle the world be rounde And therefore vnder
 stande ye of this quarter as it were alle wîde, Now ma-
 ke we thenne of
 this quarter a
 cercke that is al
 wound & al hool /
 and late be set-
 te in the myddle
 of this lync that
 sheweth the east
 and the Weste for
 to sette the par-
 ties in her right
 as this presente
 figure that here
 is represented
 sheweth to you playnly,



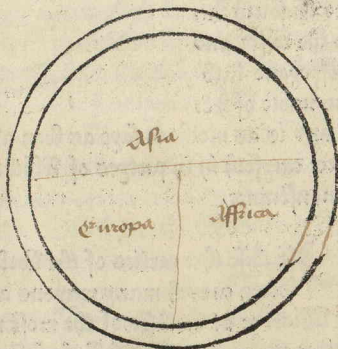
After late eche partye be turned to ward his name in
 thathe / of Whiche eche shal be the fourth parte, and

this present figure is enseynement and demonstration without any variation ne doubtance.

What parte of the world is inhabited. ca. ij^o

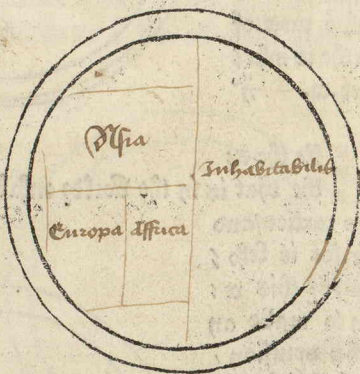


All the world that is in the world inhabited is divided into three parties/and therfor it be sheweth by this reason to make another division. Of which the partye toward orient is called Asia the grete, And taketh the name of a quene that sometime was lady of this region and was



call'd Asia / This partie named asia holdeth and conteyneth
 as moche space as doo the other thre / And therfor
 it is call'd Asia the grette and dureth fro the north vnto
 the south lyke as this figure sheweth /

That other part is called Europe & taketh his name
 of a kynge call'd Europe / the Whiche was lord
 of this contre / &
 therfor it was so
 call'd / And it
 endureth fro the
 Weste vnto the
 north / & marcheth
 vnto Asia the
 grette That other
 parte is affryque
 Whiche stretcheth
 fro the south vnto
 the Weste and
 Affryque hath
 his name of hel:



le / and is as moche to saye as born a way like as this fi-
 gure sheweth in iii parties of Whiche figure this is the
 demonstrance,

Off this thre parties of the World hertofore named
 holden euerych many regions and many contrees /
 of Whiche or at the lesse, of the most noble partye we shal
 declare the names / And hold the lesstes that ben there ben

most comynly called, Thus we shal save to you the con-
ditions and fourmes of somme, and in especial of them
that ben most seen by men, And first we shal speke of the
peple of the contrees, And after of the bestes and ffishes
lyke as the book wyseth to be out of Whiche is drawen
this Mappe mundi,

First of paradye terrestre, and of the four grete fflores
that departe fro thens capitulo ¶ in

The first regyon of Asia the grete is paradye ter-
restre/ This is a place Whiche is ful of solace . of
playfances and of delices, so that none that is there may
be grieved ne have none envye in no maner of the world/
In this paradye is the tree of lyf/ and Who that had eten
of the fruyt, he shold not dye as longe as the world en-
durath/ But noman liuyng may come theder/ but yf our
lord god or his angels conduyted/ & brought hym theder,
ffor alle round aboute/ it is enclosed wth fyre brennyng
the Whiche goth flāpyng vnto the clokkes/ Ther Withyn
ne founteyne and spryngeth a fontayne or well Whiche is
dwynd in to four fflores/ of Whom that one is called En-
gages, that renneth a longe thurgh the Royame of ynde,
And departeth in to many armes or braches, it founteyneth of
the moūt that is called Ortolares/ the Whiche is to ward
thorient/ and falleth in to the see Oxian, The second of
the four fflores is named gyon, or nyplus, Whiche entreateth
in to thatte by an hool/ And renneth vnder the arthe so
ferte that it resourceth in to the longe see Whiche enuyron/

neth alle Ethiope so that it departeth in to viij parties / &
goth rennyng by egypte so longe that it cometh and fall-
leth in to the grete see / The othe ii floodes of Whiche that
one is call'd Tygris / and that othe Eufrates souden
in hermenye nygh vnto a moche grete montayne Whiche
is named partheacus / And thise two floodes trauese ma-
ny grete contrees so longe tyl they mete in the see moyn
Where bothe two falle inne lyke as theyr nature requyret
On this side paradyse terrestre alle aboute ten many dy-
uase places withoute any resorte / ffor none may dwelle
there ne fynde place to lyue in / but there be plente of euyl
bestes Whiche ten fieres and cymynel and of many gyl-
tes ther ten, Ther ten geantes wylh and heay Whiche de-
uoure & ete alle thyng as Bulues doyn, And many other
Wylde bestes /

Here speketh of ynde & of thynges that be found therein,
capitulo iiij^o

After comen the contrees of yndes Whiche take their
name of a Water that is called ynde Whiche souden
in the north, The yndes ten closed With the grete see that
enuyronneth them wold aboute In ynde is an yle named
Prokine Wherin ten founded ten cyties and plente of
other townes / Where as euery yere ten two somers & two
Wynners / And ten so attempted that there is alway fer-
dure, and vpon the trees ten contynuelly flowres, leuies
and fruyt / And it is moche plenteuous of gold and
syluer and moche fertile of other thynges, There be the

grette montaynes of gold and of precyous stones and of
other riches plente / But noman dar approche it for the
dragons and for the gryffons Wyche whiche haue bodyes
of lyouns / fleyng whiche easly bere a man a way armed
and setting vpon his hors / whan he may seafe hym with
his clawes and yngles Ther ben yet plente of other pla-
ces so delectable so swete and so spyrtyuel that yf a man
were therein he shold saye that it were a very paradyse /

Here folloeth the dyuersities kynga in the lande of ynde
capitulo

There is in the lande of ynde a right grette montay-
ne that men calle mount capien and it is a moche
grette regyon Ther ben a maner of peple without wyte &
without discrecion whiche the kyng Alysaundre enclo-
sed therein And ben named gothes and magoths or gog
or magog they ete flesshe all valle be it men or wymmen or
bestes as men wood, madz or demonyackes / This ynde of
whiche I you reherce conteyneth viii Regyons / and in
euerich of thise regyons ben moche peple And also ther
is therein grette trees and so hie that they touche the clou-
des And there dwelleth peple that ben horned and ar but
in cubites hie And they goon to gyde in grette cōpanyes
for ofte they fighite ayenst the Cranes whiche them as-
saylle / But within vii yere they become aged and olde
that they dye for age / This peple is callyd pygmans &
ben as lytil as dwarfes Ryght nygh vnto this contrie
groweth peple alle whytte / But the terymyne is there so

grete that whan they wold gadre and take it / they muste
sette fyre thaim for to dryue away the vermyne. and whan
it is so brent / the pepre is founden al blacke scorched and
cyspe. yet len there other peple whiche len callyd gwynne &
bragman whiche len sayre than they to fore named / that
for to saue anothers lyf. Wyll put them in to a brennyng
fyre. Ther is yet another maner of peple. the whiche whan
their fadres and moeres or thair other frendes len passyng
olde and eaged / they slee them and sacrefye them /e it
wryng or right and eten thair flesshe. and holde them for
meschant and nygardis that so doo not to thair frendes /
ffor they holde this maner emong them for grete wele.
grete worship. and for grete largesse / and therfor ethe of
them vse it. Toward the east is another maner of peple
that worshippe the sonne only and taketh it for thair god
for the grete goodes that come therby. And by cause that
in alle the world they see none so fayr a thyng to theyr
semyng. they beleue in hit as thair god / yet len ther other
peple that len al rough. whiche eten fyssh al Rawe and
drynke water of the salt see / Toward this same contre is
a maner of peple that len half bestes and half men / yet
len ther in that partye other peple whiche haue on one
foot viij toes. In this contres is grete nombre of bestes
right dreedful and terribble / whiche haue bodies of men
and hedes of dogges. And haue so grete yngles or claws
that areste alle that they can holde and clothe them
with the hydes and skynnes of bestes. And haue suche
maner of voyes as barkyng of dogges / yet len ther other
called Cycloppens whiche passe by runnyng the wynde /

& haue only but one fote / of Whiche the plante is so right
 longe and so brode / that they couere them therewith fro the
 shadowe / Whan the fete cometh ouer sharp on them, another
 maner pple ther is, Whiche haue only but one eye / and
 that standeth right in the myddes of the fronte or forehead
 Whiche is so red and so cleere that it semeth properly fyre
 brennyng / And there also ben founde another maner of
 pple that haue the visage and the mouth in the myddle
 of their breste, and haue one eye in euery sholdre / and their
 nose hangeth down to their mouth / & haue brestles aboute
 their mofell lyke wyne / yet ben ther founden to ward the
 ryuer of ganges a maner of strange pple and curyos /
 Whiche haue the right fygure of a man, Whiche lyue on-
 ly by the odour and smell yng of an apple only. And yf
 they goo fere in to any place, they haue neede to haue thap-
 ple with them / for yf they fele any stench euyll & stynt
 kyng and haue not thapple / they deye incontynent,

Of the serpentes and of the bestes of ynde, ca. — Sij^o

In ynde ben plente of serpentes, Whiche ben of suche
 force and myght / that they deuoure and take by
 strengthe the hertes and buckes / yet ther is another ma-
 ner beste Whiche is callyd Centycore Whiche hath the horne
 of an herte in the myddle of his face. And hath the breste
 and thyes lyke a lyon, and hath grete eeries and feet lyke
 an hors. And hath a wound mouth / his mofell is lyke the
 head of a Serp. And his eyen ben nyghe that one that
 other / And his toyes is moche lyke the toyes of a man,

Another bestee men fynde there moche fyres / Whiche hath
the body of an hors, the heed of Wyld boz, and the tayll
of an Olyphaunt / And he hath two hornes Whiche euery
che is as longe as a Cubyte, of Whiche he sette that one
vpon his back Whylis he frygheth wyth that other, he is
black and a moche terribble bestee & maneyfullous deuyce,
And is both in Watte and on the londe / There ben also
seen bullys Whiche ben alle Whyte, They haue grete heedes /
and thair throte is as Wyde & brode that it endureth from
that one eere to that other and haue hornes that仁meue
aboute hym so that noman may tame ne dante them /
Another maner of bestes ther is in ynde that ben callyd
manticora, and hath Visage of a man / & thre huge grete
teeth in his throte, he hath eyen lyke a ghoot and body
of a Lyon / tayll of a Scorpyon and foyes of a serpente in
suche wyse that by his swete songe he draleth to hym the
peple and deuoureth them And is more deuyce to goo /
than is a fowle to flee / Ther is also a maner of Oyen or
buefs that haue thair feet all wound and haue in the myddle
of thair fronte iij hornes, yet is ther there another bestee
of moche fayr corfage or shappe of body Whiche is cal-
led monothewe, Whiche hath the body of an hors / and feet
of an Olyfant / heed of an herte and foyes clere and hys &
a grete tayle / And hath but one horne / Whiche is in the
myddle of his forhe / Whiche is four foot longe ryght &
sharpe lyke a swerde and cuttyng lyke a Rasour, And
alle that he atteyneth to fore hym and tolyeth is broken
and cutte, and for trouth this bestee is of suche conuicion
that by what somauer engyne he is taken, of grete dymyn

he suffreth to be slayn and dye. But he may not be taken
but by a pure Virgine Whiche is sette to fore hym Where
as he shal passe / the Whiche muste be well and gently
arayed / Thenne cometh the bester vnto the mayde moche
symple / & slepeth in her lappe / And so he is taken slepyng
In pnde ben ther other bestes grete and fyre Whiche ben
of blew colour, and haue clew spottes on the body / & ben
so right stronge and cymynell that noman dar approche
them / and ben named Tygris. And they renne so wyft-
ly / And by so grete myght that the hunters may not
escape fro them in no wyse, but yf they take myrroures of
glasse and caste them in the wyde Where they shal renne /
ffor the tygris ben of suche nature / that whan they see
their semblance, they wene that it be their falsnes. Thenne
goon they aboute the myrroures so longe til they breke the
glasse, and see nomore / in Whiche While the hunters esca-
pe fro them that ben there. And somtyme it happeth so of
thise tygres that they thynke so longe and beholde their
figures / that other While they ben taken so lokyng all
quyck and liuyng / Yet ben ther other bestes Whiche ben
called Castours / Whiche haue this nature in them / that
whan they ben hunted far to be taken, they bite wyth their
teeth their owne genytours or kalleckes / and lete them fall
he, and thus they ghele them self / ffor they wel knowe,
that for none other thyng they be hunted, also there growe
weth another beste lyke a Mous / & hath a lytill mouth
and is named Muske or muskaliet. In this contree ben
the dye trees that spake to Alysaundre the puissaunt
kyng. Another beste ther is that men calle Salemandre

Whiche is fedde and nourysshed in the fyre. This Sale-
mnadze berith Bulle, of Whiche is made cloth and gredes
that may not brenne in the fyre. There ben yet myes the
Whiche ben as grete as cattes & also wyft in rennyng
Towardz thorowent ben the Lyons Whiche haue more
strength and myght in thair brestes to fore and in alle
thair membres than ony other beste haue. And they come
to fed thair faunes the in day after they haue fastned/as
they that were ded and ben as reysed agayn from deth/&
Whan they slepe they holde thair eyen open. And Whan the
hunters hunte them they couer the traas of theyr feet
wyth thair taylle. They shal neuer do harme ne grief to
man/but yf they ben angred And Whan they be assayl-
ed they defende them. And Whan he that kepeth them be-
te and chastyseth a lytil dogge to fore them/they fere and
doubte hym lyke as they knelbe hym Wel/and the Lyon-
nesse hath the first yere fyue faunes/and euery yere after
folowynge one lasse vnto her ende so declynynge / Ther is
another beste Whiche is lytil/and is so terribble and re-
doubted that no beste dar approche it. And by nature the
Lyon doubteth and fleeth from it / ffor ofte it fleeth the
Lyon. In this partye conuerseth & repayreth another beste
Whiche is of dyuise coloure by spottes White. black. grene.
blew and yelow lyke as it were paynted/and is moche
propre and is called panther. and ther cometh out of his
mouth so swete a sauour and breath that the bestes goo
folowynge after it for the swaues of his body/sauf the ser-
pent to Whom this swete smelle greueth in suche wyse that
ofte the serpent dyeth and Whan this beste is otherwhile

so fylled and full of venyson that he hath taken and eat.
He slepeth in dayes cool without a wakynge / And when
he awaketh, he giveth out of his mouth so sweete a sa-
uour and smelle that anon the beestes that felt it seeke
 hym / This beest hath but ones yong fallnes. And when
he shal fallne / he hath suche distresse and anguyss / that
he beeth with her naylles and renteth her matryce in
suche wyse that her fallnes come out / And neuer after
when the matryce is rente and broken they engendre ne
kynges forth fallnes / Ther is a maner of Mares that
conceyue of the Wynde, and ben in a contre that is na-
med Capadoce / but they endure not but in yere / In this
contre ben the Olyphauns, whiche is a beste grete strong
and fyghtynge / And when they see their blood shedde
to fore them, they be most courageous and most stronge
and fyghte in alle places & alle bataylles. Upon this oly-
phaunts were wonte to fyghte the peple of ynde and of
perse, ffor an olyphaunt bereth wel a tour of woode upon
his backe fulle of men of Armes / when it is wel sette on
& firmly. And they haue to fore them in maner of horell
grete and large / whiche they ete / by whiche they renne
on men, & haue anon deuoured them. Kynges Alysaundre
whiche was a good clerke & prynce of grete recomendacion
& that wente in to many contrees for to serche & enquire
the aduentures more than he dyde to conquere thene when
he shold fyghte ayens them that had taught & lerned the
olyphaunts to fyghte in playn londe / he dyde to make bassels
of copper in fourme of men, & dyde to fylle them with fyre

brennyng, and sette them to fore hym to fyght ayenst
them that were vpon tholyfauntes / And whan tholyfaun-
tes caste their boyl by whiche they selle the peple vpon
tho men of coppa, feelyng that they were so hoot that they
brenned them / Therne they that were so taught wolde no
more approche tho men for doubte of the fyre / ffor they
thought, that alle men had ben as hoot / as they were of
coppa, whiche were ful of fyre / And thus kynge alysa-
ndre as a sage pryncce eschewed the payrell and daunger of
thise olyfauntes / And conquered this wyld peple, and in
suche wyse dompted tholyfauntes that they durst doo no
more harme vnto the men, The olyfauntes goo moche
symply and accordyngly to gyde, And whan they mete
and encountre eche other / they folwe their heedes that one
to that other lyke as they entrefalewed eche other, They
be right colde of nature / Wherof it is so that whan one
putteth vpon the tooth of puorpe a linnen cloth and bren-
nyng cooles ther vpon, the linnen cloth shal not brenne /
ffor assone as the coole felketh the cold, he quencheth / the
puorpe is so colde / The tooth of an olyfaunt is puorpe /
Tholyfauns haue neuer yong salnes but ones in longe
tyme / and they bere them ii yere in their flankes / an oly-
faunt lyueth CCC yere / He doubteth & feareth the besett
and the cikuure & dredeyth wormyne / yf the cikuure elpue
& be on tholyfaunt / it departeth not tyl it hath slayn hym /
She salneth her salnes & hyreth them where is no woode
& salneth in the water / ffor yf she laye on that she sholde
neuer aryse ne releue, ffor as moche their bones ben al

fool Without Joyntes from the hely vnto the feet, And
Whan tholyphauit Wyll slepe/he leneth vnto a tree and
there slepeth stondyng/ And the hunters that seche them
and knowe the trees to Whiche they kene Whan they slepe,
Thenne Whan they haue founden them, they saue them
lokke by the ground almost a sonde / that Whan tholy
faunt cometh and knoweth nothyng thew and Wold
slepe and leneth to the tree/ and anon he falleth With the
tree vnto the ground and may not releue hym self /
Thenne he begynneth for to braye crye and waylle/ that
somtyme ther come many olyfaunters to hym for to helpe
hym, And Whan they may not redresse and reyse hym
they crye and braye and make a merueyllous sorow /
And they that ben most lytil and smale goo aboute for
to lyfte and reyse hym to theyr poller in suche wyse that
other Whyle they lyfte and reyse hym by, But Whan they
may not reyse ne releue hym, they goon theyr way wayl-
lyng and makyng grete sorow and leue hym/ And the
hunters that ben embusshed by/ come & by thair engynes
that they haue propice for the same take hym/ thus by this
subtylle ben tholyphauit taken/ Wythin the ryuer & floode
of ynde named Ganges goon the eekes by grete renges
Whiche ben. CCC. feet long & ben good mete to ete at nere
Many other bestes peryllous and terribble ben ther in ynde
as dragons serpentes & other dyuarse bestes Whiche haue
feet. heedes. and taylles dyuarse, Ther ben the kasplicocks,
Whiche haue the sight so fenymous that they see all men
And in lyke wyse do they alle folkles and bestes /

he hath the heed lyke a cocke and body of a serpent / he is
kyng of alle serpents / lyke as the lyon is kyng aboue
alle bestes / he is whye rayed here and there / ther is ney-
ther herbe ne fruyt on the erthe wherby he shal passe / ne the
trees that ben planted but they shal perisse / yf he haue by-
te or slayn beste or other thyng / Neuer other beste dar
approche it / Ther is in this Regyon another maner of
serpents that haue hornes lyke a shepe / Ther groweth a
beste namede Aspys that may not be decyuyd ne taken
but by charmyng / ffor he heerith gladly the sowne / But
assone as he heerith the charme he putteth his taylle in
his one eere / And that other he lepe to the wounde
doubtynge to be decyuyd by the charme / Other serpen-
tes ther be / Whiche be namede Eygryis Whiche ben taken
alle quye by force of engynes / And of them men ma-
ke a trypacke / Whiche differeyth and taketh a kay other be-
nym / Other wormes ther growe there / Whiche haue two
armes so longe and so dyuerse that they lye and slee
the Olyphaunts / This Worme lyueth right longe / And
Whan he is olde and feleth hym feble / he consumeth hym
self by fastynge / and suffreth to be ensamyned so ouer-
moche that lytil abyeth of his body / Thenne he goth in
to a lytil hool of somme stone Whiche is wel straite and
thenne he putteth hym self out with so right grete distres-
se / that his skynne remaineth al hool / And ther grow-
eth & cometh on hym another skynne / And thus rene-
weth his age as a wyse best that he is / Ther ben plente of
other serpents that haue many precyos stones in the heedes

and in the eye, the Whiche ben of right grette vertue for
them that myght haue them and bere them, (Noli be shal
reunse to poss of stones that growe in ynde and ben there
fownden,

Here foloweth of precyous stones and of their vertue
Whiche growe in ynde capitule vñ^o

In ynde groweth the Adamont stone / Whiche is a
stone charged with many grette vertues, She by her
nature draweth to her wyon and maketh it to cleue to it so
fast that it may vnneth be taken fro it for the vertue that
is in it / The dyamont groweth also in ynde alle hool, and
it may not be broken in pieces ne vsed, but it be by the
vertue of the blood of a ghoot alle hoot, yet growe there
other stones of many dyuase facions and vertues, the
Whiche ben of moche noble recomendacion renomee and
of moche fayr vertue / and first I shal speke of the Eme:
rallde Whiche is so playfaunt to the eye / that it weon /
forgeth alle the sight of hym that beholweth it / In lyke
wyse groweth in ynde an other stone the Whiche is callyd
Carboncle, the Whiche by nyght or yf it be in darke place
and obscure, it shyneth as a cole brennyng / Also the
growe Sapphyres Whiche by theyr vertue take away the
swellynge and rednes of the eye / Ther groweth also
a stone callyd Topaze Whiche is of colour lyke vnto fyn
golde and also is of hye vertue, yet also the growe there
Rubyes, Whiche is a stone moche preysed & loued among
the peple, and is also of right more grette valewe and

Vertue than is the coupage / he triouseth the sight and com-
forteth it moche and specyally to them that bere it / yet ben
there also in ynde plente of other maner stones Whiche ha-
ue in them moche fair vertues and countrees. And who
that wil more knowe of their vertues and countrees maye
rede in the booke called / lappdayre / in Whiche he shal knowe
the names and vertues / for now at this tyme we shal
make an ende of this mater / for to recounte yow the con-
treies and Royames of ynde,

Here foloweth of the contrees and Royames of ynde
capitula viii^o

In ynde is plente of grette contrees merueylously /
Whiche ben peopled With dyuerse maners of peple &
of grette plente of bestes of many dyuerse facions and
condicions. Amonge alle othe there is a contree named
Pase and conteyneth xxviii regions of Whiche the first
is the Royame of Pase / Where as a science called / Ny-
gromancie was first founden. Whiche science constrayneth
the enemye the fende to be taken and holde prisoner. In
this contree groweth a reise Whiche is so hoot that it shal
deth the handes of them that holde it, and it groweth With
encreasynge of the mone / and With wanyng it discreeth
at eche tyme of his cours / it helpeth wel to them that ben
nygromancers. After this Royame is another Whiche
is called / Mesopotamye / Wherein Nynue a Cytie of grette
seynourye and myghty is sette and establisshid / Whiche
is in daye Journeys of lengthe and is moche large and

brood. In Babylone is a tour that somtyme was made by
grette pyre of Whiche the Wall is ten meruayllously grette.
stronge. and hye. and is called the towre of Babel/it is of
heryght round aboute .iiij. M. paces vnto the hiest / In
the Regyon of Caldee was first founden Astronomye /
In this Regyon is the lande of Saba/andz therby is
the Regyon of Tharse/And after is that of Arabe/Of
thise in Regyons were lordes and prynces the thre kyn:
ges that offryd to our lord sauour Ihesu Cryste gold.
encence. and Myrrer/that tyme when he laye in the Cryb:
he aspyr his blessyd Natyvyte as he that was the sone of
god/Andz this knewe they by their grette wytte and vn:
derstandyng of astronomye in Whiche they were enuowed
and founden/ In this Regyon of Arabe groweth then:
cencence andz the myrrer. Andz ther ben therein many peples
andz dyuerse folke/ Ther is also in Egypte a Regyon
Whiche is called Assyrie/And the Regyon of ffenycie is
there. Whiche taketh his name of a byrde callyd ffenycie. of
Whiche in alle the world is on this day but only one a
kyng. and when he dyeth. anone groweth another of hym
self/he is grette andz moche fair of Corsage/andz hath a
cresse on his heed/lyke as the peock hath. The breste and
the gorge of hym shyneth and draweth towardz the propre
colour of syn golde / Andz he is alonge on the back also
wred as a rose/And toward the tayll he is of the colour of
Asure lyke vnto the heuen when it is pure and clere/and
when he is olde and eaged he withdraweth hym vnto an
hye and meruayllous fair place. or montayne where as
sourceth a fontayne right grette and large/and the water

fair and clere. And ouer the Welles groweth a fair tree and
grete. Whiche may be seen fro fere. And he maketh vpon
this tree his neste and his sepulture right in the myddle
of the tree. But he maketh it of spices of so right grete
odour that ther may be founden no better. And after he
adressyth hym in his neste. Whan he hath all perfourmed
it, he thenne begynneth to meue and to bete his wynges
ayenst the sonne so faste and so longe, that a grete hete
cometh in his fethers in suche wyse that it quencheth of
fyr and brenneth al rounde aboute his body that he is on
a clere fyr. And thus the fyr brenneth and consumeth
hym alle in to ashes, and out of this ashes and poudre
groweth agayn another byrde alle luyngy semblable to
hym. After this regyon of fenice is the Royame of ca-
mas where as good fruytes growe. And after camas is
founden the Regyon of Anthyoche where as he founden
grete plente of Camels. After cometh the contre of Par-
latyne and after that Samarie. Thenne Seleuke and
thenne Penthapolye where somtyme were founded
myghty cytees that one callyd Sodome and that other
Gomor. the which god wolde they shold perissh for the gre-
te and enourme synnes that they commysed. On this par-
te is the dede see in whiche is nothing that leueth lyf. there
is a contree that men calle yfmaelite. Whiche is inhaby-
ted by yij maner of peple. & after this thenne is Egypte
the grete where it neuer wynteth & conteyneth yviij peoples
Another Regyon ther is the whiche cometh toward the
north in whiche ther dwelleth noman. but Wymmen whiche
ben as fyres as lyons. And whan ned is they fyghte

freely openst the men / They go armed as knyghthes in bar-
mylls / And laynge down thair enemyes withoute sparyn-
ge / they haue fair tresses of their heer whiche hange down
behynde them / And they be garnysshed with grete proffes-
ses in alle thair werkes and affayres / And ben called
Amazones / But they haue men nyght to thair contre
dwellyng / Whom they euery yere fetchen for to be in thair
companye viij or xij dayes longe and suffre them to kyd
whe them carnelly so longe that they suppose that they ha-
ue conceyued / And thence departe the men fro that con-
tre and goon agayn the cyte that they come fro, and whan
thise Wymmen haue chyldes / yf it be a doughter they recey-
ue her with them / And yf it be a sone they nourissh it
fyrre or vij yeres / and after sende it out of the contre, yf in
other places ben many fayr ladyes whiche in betaylles &
in estowres vse alle thair Armes of syluer for lacke of
yron and of steel, of whiche they haue not / In the woodes
of ynde ben other Wymmen the whiche haue thair heres so
longe that they come down to thair paypes, They lyue by
Wylde bestes / and clothe them with the skynnes of the
same bestes / And ther ben men and Wymmen alle naked
and also Robbe as beeres & ben dwellyng in caues in the
erthe / Whan they see other men they hyde them in the caues
so that they appere not oute / Other peple ther ben that ben
also Robbe as wyne & whynyng / And ther ben other
Wymmen Robb also lyke vnto the men / But they ben
moche bestyall and whyte as snolle / thair teeth ben more
lyke vnto houndes than to othre and dwelle and abyde
wel in the water / Another grete wygon ther is in whiche

Welke plin peoples / Ther ben the byrdes Whiche ben ful
of wyghte of Whom the pennes shyne by nyght like vnto
fyre / Ther ben popengayes Whiche ben grene & shynynge
lyke peokes Whiche ben but lytil more than a Jape / of
Whom as men saye / they that haue on eche foot fyue clawes
ben gentyl and the vylaynes haue but thre / he hath a tayll
lengre than a foot, and a becke courbed & a grete tongue
and forked / Who that myght haue one he myght wel lerne
hym to speke in the space of tWo yere / Another byrde ther
is in this contre Whiche is named pellicane / and alle hoo
Whan he leueth his chelens, & cometh agayn to feede them
as is of nede, hym semeth that they ben al ded / Thenne
he smyth hym self With his bylle in his breste tyl that
the blood sprynge out / Wherof he refeth agayn to lyf his
byrdes In armenye is a maner of peple that haue al their
feet Whyte, In thise parties is a moche hye mountayne
Wher vpon the Arke of Noe abood and rested after the
flood was passed / After cometh the prouynce of ynde the
lasse Whiche is alle enuyronned With the see Wherin ben
many regions of Whom for this present tyme we wil not
declare the names, In this prouynce of Asia is the Re;
gyon of cardane, and the contre of ffrygye in to Whiche
parys Whan he had rauished helayne brought her to / Wher
for the puissaunte cyte of Troye the grete was at them;
pyple of the grekes destroyed by fyre and glayue / This
Cyte was sette at one of the endes of grece, In this par;
tye is sette the noble Cyte of lychaonie / And nyghe to
the same stoneth another Cyte called Caper by Whiche
renneth the grete flood name herme of Whiche the graucl

is of gold all shynnyng / fro this parte to ward thence of
egypte cometh to be the paillole whiche is of fyn gold,
ther is to ward thewent on that other syde a maner of
peple that somtyme ascended fro the jelles, and ben peple
of their condicion vyle, soill, and stynkyng / they haue no
wyues wedded ne holde no conaibynes ne other for as
moche as they may not beleue that wymmen may holde
them to one man only withoute to double them with other
And therefore they sette no store by wymmen, but only
that they may haue generacion. Another maner of peple
ther ben in this prouynce whiche ben callyd barbarynes / &
ben also called Jacobyns / for Jacob was aunciently their
maister And ben crysten men corrupted by the mariages
and vylvaunces that they doo and make wyth the saraz
syns whiche on that one syde marche on them These bar
barynes purpouse wel pl Koyammes / In no wyse they
beleue that confession be sayllable to shewe it to ony man
sauf to god only. When they confesse them to god they
sette by them fyre and encence And they bene certaynly
that their thoughtes goo vp vnto our lord in this fume /
but it is not so as they beleue / but they mysbeleue saynt
Johan baptiste the whiche first baptysed them / for to fore
all thynges they beloued to saye their synnes to hym self
And after they receyued of hym baptisme / for saynt Jo
han baptist sayth hym self that when one telleth his syn
nes to another that may be a synner as he is / this shame
that he hath to saye his synnes is turned to hym in stead
of penitence / and is to hym allegiance of his synnes &
hym ought by reason the sonner to absteyne hym fro syn

nyng, seen that he muste shewe them to another man / By
Whiche he may haue of our lord remission and pardon of
his synnes and iniquytees, this Witnessteth to vs saynt
Johan Baptyst, the Whiche by the holy & blessed sacrament
of Baptisme rendreth vs quite ayenst our lord god of our
synnes / & that we may be purged by very confession / good
contricion & ful satisfacion euerych after his powe, Ther
for thise Jacobyns ben greatly deceyued / for they haue euyl
retayned the holseme doctryne that seynt Johan Baptyst
taught them / In this reayon is another maner of peple
Cristen that bykeue a lytil better in god and ben stronge
and myghty in bataylle, the sarasyns doute them moche
And dar not mysdoe them / but ben to them swete and
amysable / thise peple be named Georgiens / and ben good
cristen men / And ben enclosed wound aboute with felow
and mysbeleuyng peple / And they ben called as afore is
said georgiens, because they cary alle way on seynt george
in bataylle in estours and in Recountres ayenst the sara
syns / And also they worshippe and loue hym aboute alle
other seyntes / They haue alle crownes shawen on their
heues / But the clerkes haue them wound And the laye
peple haue them square / When they goo to Iherusalem for
to worshipe the holy sepulchre of our lord Ihesus, The sara
syns dar not take of them ony tolle ne nothyng hurte
them by cause they doute that When they come and re
paire agayn they shold abyte it dre / The gentyl ladyes
of the contre Arme them and ride vpon good horses ren
nyng and swyfte / and fyghte asprely in the compaignie of
the knyghtes of Georgie ayenst the sarasyns / They vse

lyke labbes, & lyke termes of speche as don the grekes/

Hier speketh of the ffylles that be founden in ynde. ca. ix^o

IN the see of ynde is a maner of ffylles that on
their skynnes growe her so longe that the peple ma-
ke therof robes mantellis and other bestementis Whiche
they were whan they haue taken and made them/ Yet ther
is another maner of ffylle in this see. Whiche ben na-
med escimuz Whiche ben no lenger than a foot longe, but
they haue suche strengthe that in contynent that they
touch a ship one of them only weteyneth hym styll that
he may not goo forward ne afterward Ther is also anoa-
ther maner of ffylle that be comynly calld dolphynes.
they haue a custome that whan they fele that the tempest
shal come/ and that the shippes ben in daunger for to be
lost and perissid, they warne them out of the watre and
shewe and playe on the labbes of the see in suche wyse
that somtyme they be playnly seen In this see of ynde is
another ffylle so huge and grete that on his backe grow-
eth erthe and grasse/ And semeth proprely that it is a
grete yle/ Wherof it happeth somtyme that the mawmners
saylling by this see ben gretly deceyued and abused/ For
they wene certaynly that it be ferme londe, Wherfor they
goo out of their shippes theron, and whan they haue ma-
de their preparacions and their logges theron and lyghed
their fyre and made it to brenne after their ned/ Wenying
to be on a ferme londe, but incontynent as this merueyl-
lous ffylle feleth the hete of the fyre / he meryeth hym

soonly and? deualeth down in to the Water as depe as he
may/ And thus alle that is vpon hym is lost in the see/
And by this moeyen, many shippes ben drownded and pe-
risshe/ and the peple/ Whan they supposed to haue be in sa-
uete/ Ther is in this see plente of othe ffyshe the Whiche
haue heedes and bodies lyke vnto a mayde, and haue fait
tresses made of their hea/ The shap of their bodies vnto
the nauel is lyke a mayde/ And the remenaunt is lyke
the body and tayll of a ffyshe/ And somme haue wynges
lyke folles/ And their songe is so swete and so melody-
ous that it is meruaylle to here and they be called seray-
nes or mermaydens / Of Whom somme saye that they be
ffyshe/ And othe saye that they be folles Whiche flee by
the see/ But take it alworth / ffor at this tyme I shal de-
pote to speke more of this mater, ffor to telle & recoun-
te to yow of the meruayllous trees that growe in ynde/ Of
Whiche ben many dyuerse and here sondrel y fruyt, as here
after al a longe shal be declared to yow.

Here foloweth of the trees that ben in ynde and of theyr
fruytes/capitulo x^o

In ynde groweth a tree moche grete and right fayr/
And is moche swete smell yng and is called pal-
myer, and beareth dates, This fruyt is good? and? holson/
Ther ben also apple trees the Whiche ben ful of longe ap-
ples, Whiche ben of meruayllous good sauour/ And they
entretiene and cleue to gydre wel an hondred in a clustre
And the laues that growe on this apple trees ben wel also

foote longe / & a foot brode / Other apples ther growe moche
grette, Whermy appiereth the bytte of a man With his teath /
And ben called thapples of Adam by cause of the bytte
that appiereth in them, Ther ben other trees Whiche beere
apples / that ben right fair Without forth, And Within it
is as it were asshe, The vygnes beere there grapes / of
Whiche Wy is maad / they ben so balendaunt of fruyt /
And the clustres of grapes ben so grette and so full of
Muske / that two men ben gretly charged to beere one of
them only vpon a colestaff, Also ther growe lytil smale
trees that be remaynd euery yere the Whiche beere cotoun,
Also ther growe in many places canes grette and longe,
Whiche ben Within forth ful of sugre, so moche and espe-
cial that ther growe none lyk in alle the Worlde, At one
of the heues of the Royame of Babylone groweth the same
Whiche is moche dre, and crysten men that ben prisoners
there deliue and labour the erthe, And the sarasynes saye
that they haue ofte prayd it, that Whan they doo deliue and
laboure that erthe With peple of other nations than crysten
men that it beere no fruyt ne same that yere, And vpon
the felde Where the same groweth, somme saye that there
spryngeth a fontayne Where the blessed Virgyn Marie
barned her sone Ihesus, And Wyth the Watre of this
fontayne is the same Watre / and of this Water may not
be employed ne born in to other place, ffor in substaunce
it is no more than other Water / In this contree ben
other trees the Whiche in steed of leues beere Wulle / of
Whiche is made clothe right fair & subtyl / of Whiche they
habitauns of the contree make they robes and mantellies

for their berryng / yet ben ther other trees that bere a fruyt
right swete smell yng / But this tre takyth his fruyt by
nyght in hym, and in the morn yng it cometh out agayn
When the sonne is rysen, Ther growe there plente of other
trees / Of Whom the cooles When they be asyre duren in
their asses an hole yet without go yng out, or quench yng
or mynyss yng, Also ther growe plente of Cedres and of
Cyprane, the Whiche as men saye may not rote / other trees
there growe moche glourous and right good Whiche bere
clothes And other that bere not myggges And of the
rynde and force is the canell or synamom / and also ther
groweth gynger, In this partye growe the good espyces
of alle maner habundantly, Also there growe notes gre-
te plente / Whiche ben also grete as grete Apples / and
other that ben as grete as the hede of a man, To the Re-
gard of the trees that ben in paradys terreste We knowe
not what fruyt they brynge forth / But it is wel knowen
of the tree / that Eve had so grete desire to ete aboue the
commandment of our lord god, & of Whiche she deceyued
Adam our first fader, and in lyke wyse is there the tree
of lyf, of Whiche We haue spoken to fore more largely /
Ther ben in this right noble paradys so many other trees
berryng fruyt so good and so delicyous that it semeth that
the glorie of our lord be therein ouerall / But ther is a
metayllous Wathe and hepar, For the Angell of god
is hepar of the tree With a naked sword in his hande
contynuely brennyng, to thende that nomen ne bestes ne
euyl spirytes approche ne Quauance them for to take in
ony wyse there their delytes and playsaunces, and

accomplish them therewithin / And here with we make
an ende of this purpos for to speke of the contrees of
Europe and of the condicions,

Now folloeth of Europe and of his contrees / ca. 19^o

Sith we haue deuyded to you of Asye and of his
contrees and regyons / I shal save to you of Eu
rope and his condicions shortly / for as moche as we may
ofte here speke therof / The first partye of Europe is Ro
manye and a parte of Constantynoble, Treasonde, Ma
cedone, The salpe, Boheme, Saponye, Pyre. & a moche
holsum contre named Archade, In this contre fourdeth
& spryngeth a fontayne in whiche men may not quench
brennyng bronnes / ne cooles on fire and brennyng / In
Archade is a stone whiche in no wyse may be quenched
after it is sette a fire tyl it be alle bent in to ashes / Af
ter Archade is the Royame of Denemarke / and thenne
Hongrye / & sythe boisterich / and thenne folloeth germa
nye whiche we calle Almayne whiche conteyneth a grette
purpyr to ward thowcent / in whiche purpyr ben many
grette & puissaunt Royames / In Almayne fourdeth a
grette flood & ryuer named dunoe, the whiche stratheth
vnto in Constantynoble, and there entweth in to the see,
but erst it traileth vñ grette floodes by his radour & ren
nyng & as I haue herd save the he of this dunoe begyn
neth on one side of a montayne / & that other side of the sa
me montayne fourdeth another grette ryuer, which is named
the rijn & renneth thurgh almayne by basyle / strassburgh

Magounce. Couelence. Coleyn / & nemyng / Where fast by
it departeth in to iiii ryuers & renneth thurgh the londres
of gheles. Cleue and holande & so in to the see / And yet
at this ryuer entre in to the see, he entreath in to another ry-
uer named the mase, & than loseth he his name / & is called
the mase, & mase depe xl myle longe in the see / In euoipe
is also swaen, kasse Almayn, ffrance / Englonde, scot-
land and Jrlonde. And aboue thise many other contrees
Whiche endure vnto the mount Ius, & thus moche space
holdeth the partye of Europe. Now shal we deuyse to yow
how moche Affryke conteyneth /

Here foloweth of Affryke and of his regions and con-
trees capitulo xii^o

After Europe is Affryke, of Whiche the region of
lyke is the firste / This is a longe moche riche, wel
peopled and strongly garnyschid / After cometh the wy-
me of Surrye. Iherusalem and the contrey aboute, This
is the holy londe Where our lord Iesu Cryst receyuid our
humanyte and passyon / and Where he wos fro deth to lyf /
After thoppynyon of somme is that this holy londe lon-
geth to Alpe. After thenne cometh Grece, Cypris, Ce-
cyle, Toscane, Naples. Lombardy. Gasconye. Spayne.
Cataloyne. Galycie. Nauarre. Portyngal. and Aragon
And how be it that the Auctour of this booke saie that
thise contrees ben in Affryke, yet as I vnderstonde alle
thise ben Within the lymytes and boundes of euoipe / Also
ther ben somme of thise regions & contrees that take their
name of somme keeskes that dwelle in the same londres, &

the cytees haue taken the fourmes, as wome hath the four;
me of a lyon/ And Twpe the grete of an hors 2c, All
barbarie is in Affryke & Alyfandre/ And ethiope strait;
chath into thence of Affryke, In this contre of ethiope
the peple ben black for hete of the sonne / ffor it is so hoot
in this contre/ that it semeth that the cathe shold brene;
Beyond ethiope is no lond but deserte, & lond withoute
brynnyng forth of any fruyt/ but it is ful of serpentes,
of kermynne and of Wyde bestis Whiche lond enath at
the grete see.

Here shal we speke of dyuerse ples of the see. ca. xij^o

Syth we haue descriuid & delyf the lond/ it is re;
son that we enquire of the ples of the see/ And in
especial of them that we knowe the names of Whiche ther
ben plente in the see/ Ther is a moche grete yle called an;
dos, Whiche is toward eurowe, & syth is the yle of colchos,
Where the flyers of gold was found lyke as to be refreeth
thys tope of Jason, Ther is another yle called Mawm/ in
this yle was born the holy man seynt denys Whiche recey;
uid martyrdom in fraunce/ Toward aspe the grete ben the
nombre of xliij, Ther is one yle named; delos/ this yle
appierd first after noes flood/ ther is another Whiche is
called; Meloth/ And it is so called; for the right grete
melospe that is herd; thaim of swete songe of byrdes
that ben in this yle continually/ in this yle groweth plen;
te of Whyte Marble, Ther is another yle in this contre
that is called; psalmos in Whiche the quene sebylle was
born/ the Whiche prophesied of many thynges of our lord

Yhesu crist longe tyme before he was born of the Virgyn
marie, and she prophesied thise thinges at come, Where she
was sent fore, / In this yle was first founden the maner to
make pottes of earthe / Whiche ben yet used in many con-
tries, / In this yle was born a grette philosophre & a good
clerke named piatogoras, the Whiche by his grette enten-
ment founde the poyntes and the difference of musyque,
In affryke is also an yle in the see Whiche is callid sara-
dayne / Where an herbe groweth Whiche is of suche vertue
that yf one ete of it he dyeth anon forth with all la-
whyng, / Another yle ther is namede kosut Wherin is no
serpent ne vermyne, / And ther is another Whiche is called
colombyne, Where as is grette plente & foyson of vermyne
and menapillous serpentes, yet ther is another yle that is
moche longe and right brode that is called alleaues, / In
this yle was first founden the maner of meltyng of me-
tals, / Also ther is the yle of Mewes the Whiche at the
myddle of the day hath no shadowe, yet ther is a pytte in
this yle that by right nombre and mesure is .vii. foot
brode and an hundred foot deep, / And the sonne shyneth in
to the bottom, / Also ther is another yle Whiche is called
Cylla Where the Cyclopiens were somtyme, / Another yle
is in this contre so grette as the Wyse plato Witnesseth
the Whiche in his tyme was a clerke of right grette re-
nomme / Whiche hath more of purprie & space than alle
Europe & affryke conteynen, / But sith the tyme of plato
it was in suche Wyse destroyed & broken lyke as it pleased
our lord, / that it sanke down in to Abysme for the grette
lynnes that they comysed yf were dwellars & inhabitars

thain / And is now the see right that is called better /
another yle is there the Whiche may not be seen Whan men
Wold goo therto / but somme goo thyar as men saye , and
it is called the yle loste , This yle fonde seynt Brandon
the Whiche leyng thain on ferme londe falle & fonde ma-
ny meruailles lyke as his legende conteyneth / & Who that
Wil knowle it maye visyte his legende & rede it / In the
marches hetherward ben fonde many good yles The yle of
Cypry & of Seeyple the ben & otha plente that be fouden
in the see / of Whiche I now speke not , And be not admer-
uaylled of suche thynges as ye haue fouden Writen in this
present booke , the Whiche may seme to yow moche strange
dyse & moche diffycile to bileue , ffor our lord god Whiche
is almyghty maker & creatour of all thynges / & in Whom
alle goodes & vertues ben / hath made by his only Wille &
playfir in the erthe many meruaylles & many werkies to be
meruaylled on by cause that noman kinoweth by no wyse
the raysons Wherefore / & therefore we ought not to mysbileue
in no wise that we here rede ne tolde of the meruaylles of
the World vnto the tyme we kinowle it be so or no / ffor the
werkies of our lord ben so hye & to the men so diffycile & hard
that eney man may reporte hym to that , that it is / how wel
that a man doth not moche amys so tyme to geue no bileue
to some thynges / Whan he kinoweth not y trouth , so that it
be not in ceryng ayenst y faith , ffor it is a good & prouf-
fyttable thing to cūy man to vnderstand & receyue to thende
that he may lerne / of Whiche he be not abusshe Whan he see-
reth speke of suche thynges / & can answer to the trouth ,
ffor in like wise as to vs seme grete meruaille of thynges

that I here rehece / In lyke wyse semeth it to them that
 ben fer fro vs. that those thinges of this cōtreis ben moche
 dyuerse & strange, & meruaylle greetly by cause they haue
 litil seen of it / & therefore a man ought not to meruaylle
 yf he here somtyme ony thyng though he can not vnder-
 stande the rayson / for alle way a man ought to lerne, and
 ther is noman that knoweth all, sauf only god. Whiche
 all seeth and alle knoweth / The geaunte that ben in som
 place haue right greet meruaylle, of this that we be so lyt-
 til ayenst them. Lyke as we meruaylle of them that ben
 half lasse than we be, as it is tofore said / And they ben
 the pygmans whiche ben but in foot longe / And in lyt-
 tie wyse meruaylle they of vs, of that we ben so greet, & re-
 pute vs also for geaunte / They that haue but one eye
 and one foot, haue greet meruaylle that we haue tweyne /
 lyke as we doo of them that haue but one / And also as
 we deuyse their bestis and name them by their names, in
 lyke wyse deuyse they oures, by thaires / bothe of body and
 of membres, yf the centioure haue an foot of an hors, in
 lyke wyse hath the hors the foot of a centioure, Also we
 may wel saye that the hors hath the body of monothewe /
 for they ben lyke of corsaige / And thus thar bestes re-
 semble vnto oures whiche ben dyuerse of breeds of bodies
 and of membres, as oures ben contrarie to thaires.

Of dyuersytes that ben in Europe and in Affryke
 capitall

WE haue in this parties many thinges that they of
 Asye and of Affryke haue none / Ther is toward

Jrlonde on the one syde a maner of byrdes that flee and
they growen on trees and on olde ship sides by the bylles
And whan they be nygh tyme/they that falle in the water
lyue/and the other not/they ben callyd bernacles, Jrlonde
is a grete Jrlonde in whiche is no serpent ne venemous
bestes/And whi that leueth with hym the erthe of this
yle in to another contree and leueth it wher as venymous
bermyne is/there anon it dyeth/Another yrlonde is in it;
londe whiche stoneth ferre in the see / Where no wymmen
may dwelle/andz also the byrdes that ben semalles may
not abyde there, Ther is another yle wherin nomen may
dye in no tyme of the worldz/ but whan they ben so olde &
felle that their membres faylle andz ake andz lyue with
payne that they may not helpe ne susteyne them self/ and
that they had leuer dye than lyue/they doo them to be born
in to another yle and ouer the water fer to dye, And the
trees that ben in this yle kepe their leues grene andz in
verdure alle tymes wynter and somer/ In another yle in
Jrlonde the nyght endureth vij monethes/ and thenne co-
meth the daye that dureth other vij monethes shynynz
fair and clere/another place is in the same yrlonde whiche
brenneth nyght and day, Ther is also in Jrlonde a place
called seynt patrykes purgatorie/ whiche place is perillous
yf ony men goon therin and be not confessed and repen-
taunt of their synnes/ They be anon raungshyd and losse
in suche wyse that noman can telle where they be come /
And yf they be confessed andz repentant/ andz that they
haue don satisfaccion and penaunce for their synnes/ with-
out that alle be elensed andz ful satisfyed, therafter shall

they suffer payne and greef the tormentis in passing this
aymyncel passage/ And Whan he is returned agayn fro
this purgatorie/ Neuer shal no thyng in this world please
hym that he shal see ne he shal neuer be Joyous ne glad,
ne shal not be seyn lauhke/ but shal be continually in weyl-
luynges and wepynges for the synnes that he hath com-
mytted, hit may wel be that of auntyent tyme it hath ben
thus as a fore is wryton as the storye of Eddale & other
witnesses / but I haue spoken with dyuerse men that haue
ben there/ And that one of them was an hye chanon of
Waterford whiche told me that he had ben there .v. or .vi.
tymes/ And he saide ne suffered no suche thynges, he saith
that with procession the Religious men that ben there
bryng hym in to the hool and sette the dore after hym/
and than he walketh crouching in to it, where as he said ben
places and maner of colledges to reste on/ And there he
was alle the nyght in contemplacion & prayer/ and also
slepte there/ and on the morn he cam out agayn, other whiche
he in their stepe somme men haue manyapylous dreames &
other thyngs saide he not/ And in lyke wyse tolde to me a
worshipful knyght of bruggis named sir John de lankete
that he had ben there in lyke wyse and see none other
thyng/ but as afore is sayd/ In brytayne that now is
called Englonde as is said is a fontayne and a pyler or
a perron thereby/ And Whan men take water of this wellle
and caste it vpon the perron/ anon it begynneth to ray-
ne and blowe, thondre and lychtne manyapylously/ Also
in ffraunce hath ben seyn somtyme a maner of peple that
haue be horned, Toward the mountes of mount Jus pe

shal fynde plente of Wymmen that haue botches vnder the
chyn, whiche hange down of somme down to the pappe/and
they that haue greatest len holden for fairest. Other folke
ther be that haue botches on their backes and len crooked
as crochettes/ And they that see alle thise thinges ofte
meruaylle but bytyll/also it is ofte seen that in this coun-
tre be horn children deaf and dumb/and also of them that
haue bothe nature of man and woman, yet be they ofte
seen somme children comen in to this world somme with-
out handes and somme without armes/

Of the maner and condicion of bestes of this countres
capitule

150

The fowle is of suche a condicion that when he depar-
teth fro the wode and gooth in to the felde, there
he lyeth down & stratcheth hym on the grounde as he were
deed for to take hyres. When the herte wyllle renelle his
age he eateth of som tynymous bestie/yf the tow Crapault
or spyncope byte a man or woman, they be in daunger for
to dye/it hath be ofte seen. The spytelle of a man fastyng
sleeth compulsi the spyncope & the tow yf it touche them
yf a Wulf and a man see that one that other fro fere/
he that is first seen becometh anon aferd. The Wulf bereth
the sheep without hurtynge or grynng of hym doubtyng
that he wold aye/and that he shold not be folowed/and
after deuoureth hym when he hath brought hym to the
wode/and yf he be constrained to leue hym in his berynge
He destroyeth hym with al his myght at his departyng.

The spyther or spynnyng of his propre nature spynneth and
remueth of his entraples the threde of Whiche he maketh
his nettes for to take fyles Whiche he catcheth/Whan the she a
ape hath ridd Whelpes or fallnes she loueth that one moche
better than that other/She leueth hym that she loueth best
in her armes/And that other she leueth goo/Whiche Whan
she is hunted leueth on the moders backe and holdeth her
faste/And that other that she leueth in her armes/she le
ueth falle and is ofte constrainyed to saue her self/also it
is so that the hound kepeth the goodes of his lord and
maistre/and len by hym waranted aynst men and bestes
And aboue alle other he knoweth his lord and maistre
by his smellynge, & loueth hym of so right good loue that
ofte it happeth he it right or wronge he wyl not forsake
his maistre vnto the deeth, And also is so sorowful for
the deeth of his maistre/that other Whyle he loseth his lyf/
In england in som place is ther a maner of houndes that
goon & seche out the theues, and byngon them fro thens
Where they fonde them, The moustekle is a right lytel bes
te & sleeth the basilycock/and in longe fyghtynge byteth
hym out of mesure She of her nature remueth so ofte her
fallnes fro one place to another that wyth grete payne
they may vnneth be founden/The herychon Whan he syn
ueth apples been or blowen down of a tree, he waloweth on
them tyl he be chargid and laden wyth the frute styng
on his pyckes / And Whan he feleth hym self laden as
moche as he may bere he goth his way wyth them syn
gynge and makynge his redoupt, And yf he mete ony best
that wold doo hym harme/she redoupteth hym self as wile

as a hollē, and hyeth his growne & his feet/and armeth
hym wyth his pyckes aboute his skynne in suche wyse
that no beste dar approche hym doubting his pyckes/ The
lambe whiche neuer salte wulf / of his propre nature
doubteth and fleeth hym, But he doubteth nothyng other
bestes but goth hardyly emonge them,

Of the maner of birdes of thise forsaide contrées. ca. xvij.

The Eagle of his nature taketh his byrdes by the
ynghles or clawes wyth his bylle/ And hym that
holdeth fastest he loveth beste & keepeth them next by hym /
And them that holden but feebly/ he letteth hem goo / and
taketh none heed of them, Whan the Eagle is moche aged
he fleeth so hie that he passeth the clowdes / And holdeth
there his sight so longe ayenst the sonne, that he hath al
losse it and brende alle his feathers/ Thene he falleth down
on a mountayne in a water that he hath to fore chosen/ &
in this manere he reneweth his lyf, And whan his bill
is ouerlonge he breaketh and bruseth it ayenst an hard
stone & sharpeth it, Whan the Turtle hath losse her make
whom she hath first knowen / Neuer after wyl she haue
make ne sette vpon grene tree, But fleeth emonge the
trees continuallye bewaylling her loue/ The hostyche by
his nature eateth well yron, and groweth hym not / Whan
the heyron seeth the tempest come/ he fleeth vp so hie tyl
he be aboue the clowdes for to shelle the rayn & tempest /
The Choller whan she fyndeth gold or syluer, of her na-
ture she hyeth and leueth it a way / And whi somtyme

heereth her toyes / it semeth properly that she speake, The
crowe deneth that he is the fairest birde of alle othe, and
the beste syngyng yf her byrdes be Whyte in ony parte / she
wil neuer wo them good til they be all black, The peock
Whan he beholdeth his fethers he setteth vp his tayll as
Rounde as a Wheel al aboute hym, by cause his beaultie
shold be alowed and preysed / and is moche proud of his
fair fethers and plumage, But Whan he beholdeth to ward
his feet / Whiche ben so ill to loken on / thenne he letteth his
tayll falle benyng to couer his feet / The gosha Wike and
speckall take thair prayes by the ryuers / But they that
ben tame and reclaimedy bringe that they take to there
lord Whiche hath so taught them The culuer or the douue
is a symple byrde, and of her nature nourishith Well the
pigeons of another couue, And apperceyuit Well in the
Water by thy shadowe and seeth therein Whan the halke
wold take her / The huppe or lapwynche is a byrde crested,
Whiche is moche in mayes & fylthes / and abydwth leuer
therin than out thereof, Who someuer annoynteth hym self
With the blowe of the huppe / and happe that after leyd hym
doun to slepe hym shold seme anon in his slepe dremyng
that alle the devyllis of helle shold come to hym and
wold strangle hym, The nyghtyngal of her propre na-
ture syngeth Well and longe / and otherwhyle so longe
that she dyeth syngyng / And the lark in lyke wyse
dyeth ofte syngyng / The swanne syngeth ofte to fore her
deth, In lyke wyse wo ofte many men, Of thise thinges
and of many other / moche peple meruaylle that neuer
herde of suche thinges to fore, ne knowe not thereof as we

doe here that dayly fynde it, ffor in this booke we fynde
many thynges and reasons/Wherof men meruaylle ston-
gly that neuer haue seen, lerned, ne herd of them,

Of dyuersytes of somme comyne thynges. ca. — vj^o

Pente and many thynges ther ben seen at eye / of
Whiche the reasons ben couert and bydd fro vs / of
Whiche the people meruaylle but lytil / because they see it
so ofte. The quyet syluer is of suche nature and manere
that it susteyneth a stone vpon it, Where as Water and
oyle may not, ffor the stone in them gooth to the bottom,
The lyme or brent chafke, in colde Water anon it chauf-
feth and is hoot that noman may suffer his hand on it /
The rayes of the sonne make the heer of a man alburne
or blounde / And it maketh the flesshe of a man brown or
black / And it Whiche the linnen cloth / And the erthe
that is moyst and softe / maketh drye and hard / and Waye
that is drye / it wleneth and maketh softe / Also it ma-
keth colde Water in a vessel warme, Also oute of glasse
apenst the sonne men make fyre / and out of Crystal in
lyke wyse, also With smyting of a stone apenst wynd or a
meth fyre, and flammeth / The breath of a man Whiche is
hoot toleth hoot thyng / And it chauffeth colde / and aye,
by meynynge, The erthe Whiche is pesant and right leuy
by nature holdeth hit in the myddle of thaper Without pi-
ler and fountement only by nature / And therfor he is a
fool that meruaylleth of thynges that god maketh / ffor
noo creature hath the power to shewe wson therfore they

ben or not / ffor tha is nothyng how lytil it be, that the
glose may be knowen into the trouthe sauf only that
Whiche pleseth to our lord god, ffor to be wel founden in
clergye may men knowe & vnderstande the reyon of some
thinges / and also by nature suche thinge as by reyon can
not be comprehended / & halh a man enquire neuer so long
ge of that is brought in thathe by nature, he shal not
molle come to the knowlege Wherefore ne how they be
made / This may noman certaynly knowe / sauf god only
Whiche knoweth the reyon and vnderstandeth it.

ffor to knowe Where helle stoneth / and what thyng it is,
capitulo p^o viij^o

We haue declared to you and dewysed the erthe with
out forth the best wise that we can, But now it is
expedient after that this that is said to knowe and en
quire what places and what mansions ther may be within
thathe, and whether it be paradye, helle, purgatorie, limbo
or other thyng. And Whiche of them is best, and Whiche
of them alle is worst. As to the regard of me and as
me semeth / that that Whiche is enfermed and closed in
the erthe is helle. I saye this for as moche as helle may
in no wise be in thayer Whiche is one so noble a place.
Also I may frely mayneene that it is not in heuen / ffor
that place is so right excellent pure and net, that helle
may not endure there / ffor as moche as helle is so horry &
ble, styngyng, foule, and obscure. Also it is more poplous
and heuy than any thyng may be / Wherefor it may be clerly

vnderstanden that helle hath his keyng in the most holdest
place, moste deepe, and moste hyle of the erthe. And as
I haue here sayd to yow the causes why, In trouthe it
may not be in thayer, and yet lasse in heuen, ffor it is in
alle poyntes contrarie to heuen aboue / ffor as moche as
thise thyng contrarie one to another, Of Whiche places
in that one is founden but alle gloze and consolacion /
that is heuen, In that other is nothyng but of alle tri-
bulacion / that is helle. And therefore it is Withdrawen
alle vnder fro that other as ferre as it may, and that is
in the myddle of therthe, I saye not that helle is not in
none other place where it be / ffor after the deth he hath
payne and sorowe that hath deserued it. And Whan suche
one shal haue his payne aboue / so moche hath he the verse
Alle thus as it shold be of somme man that had a grete
maladye so moche that he shold dye / And that he were
brought in to a fair place and pleasaunt for to haue Joye
and solace / of so moche shold he be more huy e sorowful
Whan he falle that he coude ne myght helpe hym self ne
take therby noo spoor ne releef / In lyke wyse shal it be
of thise vnhappy captiues that ben by thair demerites damp-
ned in helle, Wherof we shal now hereafter to yow more am-
ple e largely declare, ffor to fynyshe the letter our booke.
Now yf ye wille take heed and vnderstonde / we shal dewy-
se how helle is in the myddle of therthe, and of what na-
ture it is of. And of the mestymable tormentis Whiche
they haue that ben therein put and condemned / ye haue
wel vnderstanden how by nature the iij elementis holde
them, that one within that other, so that therthe is in the

myddle and holdeth hym in the myddle of the firmament
alle in lyke wyse is ther in the myddle of therthe a place
Whiche is called Abysme or Abolowe and atthe of perdi-
cion / Thus moche saye I to yow of this place that it is
ful of fyre & of brennyng sulffre, And it is ouer hyddes
stynkyng, ful of ordure and of alle euyl aduenture, hit
is moche large Within, and byneth it is strait / Alle that
fallath thaim anon the sulphre continually brenneth wth
tropath and consumeth, And that thyng that cometh
thaim shal neuer spynsse ne haue ende, but alleway shal
brenne Without ende, Alleway it brenneth and alleway
renoweth, And alle that come thaim may neuer deye, for
this place is of suche nature that the more it brenneth,
the longer it endureth / This place of helle hath Within
hym alle the euyles of his partye, There wth holdeth his
standard / Whiche sendeth out thurgh all the world for to
feteche them that ken his / Who that hath hope of heuynesse
Thyder come all euyles and all the euyl apportes, this
place is called the erthe of deth / for the soules that ken
brought thyder / they abyde and dwelle there Without ende,
Certaynly they deye luyng, And alleway lyeue depeng,
The deth is there thair lye and thair byande and mete,
The deth holdeth them there at his commandement This
is the right pyte of fyre that brennyth / & all in lyke wy-
se as the stone is drownd in the see Whan it is throwen
and sonken / and neuer shal be after seen, right so ken the
soules sonken in to the botton Whiche continually been
ne & be drownded there / But for al that they dymynysse
not ne haue ende / but in suche myferye abyde thair folyes

myght and day/and so shall endure perpetually and with;
out ende / ffor what someua thyng that is spiritual may
neua dye in suche wyse that it be alle dedd, but the dedd
wold they haue and weesse after it incessantly/the soule
may neua dye after that it is out of the body, but when
it is there, it shall alleway languyshe/And euer after
that it is in helle/it shal haue nothing but euyl/this is
the contre & the londe of obliuion & forgetyng/ffor alle
they that ben there shal be forgotten, lyke as they forgate
in this world their maker whiche is ful of pyte & of my-
sericorde/And therefore he hath leyd them there in forge-
tyng where they shal neuer haue mercy ne pardon, in this
londe so tenebrouse hydouse and ful of alle stenche, and
of sorowes, anguysshes, heuynes, hunger, and thyrste shal
neuer creature haue gladnesse ne Joye Thise ben the ter-
ryble gehynes styngyng, And there is the fyre so ouer
moche arduūt hote & anguysshous that our fyre & the hte
is nomore vnto the regard of that fyre of helle/than a
fyre paynted on a walles is in comparison & to the regard
of our fyre, There ben the floodes peryllous whiche ben of
fyre and of yce so hyddes, horryble, full of tenymie and
of soule weesters that make so greet noyse and so greet
grief payne and ennoye vnto the dolorouse soules that
ben in the sayd abyss / that ther nys creature that
can or may recounte or telle the hondered patte/ In this
contre ther is plente of other places whiche ben peryl-
lous and horryble, And of them ben somme in the
see as wel as wythin therthe / In many ples that
ben by the see is terryble stenche of sulphre arduant in

grette fyre Whiche is moche paynfull / Ther ben many grette
montaynes of sulphur that brenne nyght and daye where
as many folles ben encombred and brenne continually
for to purge thar synnes & myghtes / This may thene
Wel suffice as touchynge to speke any more of this ma-
tere / ffor ther is no creature that can telle the grette tor-
mentes and mestyngable paynes that a man of euyl lye
receyuaeth for his demerites Whan he is departed fro this
World / ffor he goth eu from euyl to werse / here he shal cesse
for this present tyme, and nold saye nomore herof / And
seen that we haue spoken Wel a longe of one of the foure
Elementes, Whiche is thatte, we shal nold speke of the
seconde, and that is of the Water that alway renneth, and
after we shal speke of thayer / and after of the fyre, whiche
is rich in his right orde.

How the Water renneth by and thurgh thatte. ca. xiv°

The Water, that is the depe see the Whiche enuyron-
neth and goth wound aboute the World / and of this
see, meuen alle the fodes and Ryuers that renne thurgh
the earthe / And renne so fere thar cours, and that they
retorne and come agayn thedyr from Whens they de-
parted / and that is the See / And thus gooth the
See continually tornynge and makynge his cours
that for so moche as the Water is more lyght than the
erthe / so moche is it aboue and is most next to ther-
the, She departeth and deuydeth the contrees, and
she spredeth her thurghout alle therthe / she fallath

agayn in to the See / and spryngeth agayn by the flo-
des and Ryuers and goth soursyng and spryngyng in
the erthe from one place to another by waynes / alle in ly-
ke wyse as the blood of a man gooth and renneth by
the waynes of the body and gooth out & yssueth in some
place / alle in lyke wyse renneth the Water by the waynes
of thathe and fourdeth and spryngeth out by the fontay-
nes and Welles, fro whiche it gooth al aboute, that Whan
one delueth in thathe wyse in medowes or in montaygne or
in Daleys men fynde Water salte or swete or of some other
maner,

How the Water swete or salt, boot or enuyned fourdeth
out of the erthe capitulo xx°

Alle Waters come of the see as wel the swete as the
salt / What somer they be, alle come out of the see /
and theder agayn alle retorne / Wherupon somme may de-
mande, syth the see is salt / how is it that somme Water
is fressh and swete, Hato answereth one of thaudours
and sayth that the Water that hath his cours by the
swete erthe is fressh and swete, and becometh swete by
the swetes of thathe / Whiche taketh away from it his
saltynes and his bytternes by her nature / For the Water
whiche is salt & bytter Whan it renneth thurgh the swete
erthe, the swetes of therthe receyvaeth his bytternes and
saltynes / And thus becometh the Water swete and fressh
whiche to fore was salt and bytter, Other Waters sourden
and spryngen bytter & black, whiche somme men callynke

for to be heled of their maladyes in steede of pysson, the
Whiche oftymes make grete purgacions to somme peple/
This is a Water that spryngeth blacke and cleere and
renneth in thethe Whiche is better and blacke/and it is
ful of moche felthe/Wherefore men haue grete meruaylle /
how it may be holson to the body of a man / In another
place fowrdeth Water Whiche is hoot/and that ther myghte
be scalded therein a pygge or ghoos/Whiche ben called by
thes or baynes naturall/Of suche maner bathes ben ther
in Almayne in the Cyte of Leon, and in Englonde at
bathes, In lozayne another atte thabbsp of ploumners,
And at Alys in Gascoygne another/This proceedeth for
as moche as within therthe ben many caues Whiche ben
hoot and brennyng as fyre / And therthe hath plente of
baynes Whiche ben alle ful of sulphre/And ther cometh
other while a Wynde grete and stronge the Whiche cometh
by the Water that fowrdeth, And that is put forth so
strongly that the sulphre catcheth fyre and brenneth /
lyke as a fornyce alle brennyng shold doo / And
the Water that hath his cours by these baynes become
also hoot as fyre / And yf it happed that the Water
ryght there/ shold spryng out of therthe / it shold
ysse fowrdyng alle enflamed and alle boyleng as it
were on a fyre, But fro as ferre as his cours renneth
fro thens so moche depeth it lasse hoot and lasse bren-
nyng/and it may renne so longe & so ferre that in thence
it becometh agayn alle colde/for ther is nothyng so hoot
but that it kyleth/sauf only the fyre of helle Whiche con-
tynuelly brenneth, and shal brenne without ende/ Wythin

thatte is plente of other places Whiche ben ful of fowle
bestes & venymous in suche wyse that the water that ren-
neth thar is alle enfecte and sourdeth in somme places
on thatte, but wth that drynketh therof secheth his wth /

Of dyuase fontaynes and Welles that fowde on thatte.
capitulo xxj^o

Ther ben plente of fontaynes in other places that
moche ofte chaunge their colour, and other of Whom
come myracles, but it is not wel knowen wthof this pro-
cedeth. In the londe of Samarye is a Wel that chaungeth
and differenceth his colour four tymes in the yere, hit
is first grene and after it chaungeth in to Sangwynne
and after it becometh trewble and after alle this it be-
cometh cleere nette, and right fyne in suche wyse that men
depyte them in beholding of it, but no persone dar drynke
of it. In this partye is yet another fontayne Whiche
spryngeth thre or four dayes the Wyke good and hel-
somme / And the other thre dayes it spryngeth not but
is alle drye / Ther is also a grete Ryuer that renneth
fye dayes durynge in the Wyke / And on the sabbote
daye it renneth not, ffor assone as the sabbote day
approcheth / he rebuteeth and goth in to therthe agayn,
By Places the Tyte is foundey a maner of sande / and
there is foundey also of the glayre of the see / Whiche
ben medled to gyde, And of thys wth mystryons is
made good glasse and cleere / In Egypte is the wde
see / Wthre the chyldren of Israel passed ouer drye foor

for to come in to the londe of byfeste, This see taketh his
name of thatte / for thatte is alle red in the botton &
on the spdes in fuche wyse that the water of this see se-
meth all red, In Pers is a ryuar longe & brood Whiche
in the nyght is so hard frozen / that peple may goo ouer a
foot and trauese it, And on daye tyme it is cleer and
rennyng, Ther is in Espyre a Welles of Whiche the nature
is moche meruayllous the Whiche quencheth bondes of
fyre all brennyng / and after it setteth them a fyre agayn
In ethiops is another Whiche by nyght hath so grete hete
that no creature may thenne drynke therof, And all the
daye it is so colde that it is frozen alle hard, In lozayne
nygh vnto mæz the cyte is a water that renneth there /
the Whiche is soden in grete pyelles of copper / and it be-
cometh salt fayr and good, And this water furnyssheth
all the contre of salt, And this water sourteth of a pitte
Whiche is called the pytte of dauid, In this contre be
other fontaynes that ben so hoot that it brenneth all that
it toucheth, In the same place sourteth and sprynge other
that ben as colde as yce / There ben kaynes wel attempted
and medlid With colde water and hoot, And they that
kayne them in thise kaynes, their scabbes and sores beco-
me all hool / yet ther be of other fontaynes right black,
Whiche ben holden right holson, and peple drynke of them
in stede of medecynes, and they make oftymes grete pur-
gacions / and greater than of a medecyne or a laxatyf /
Another fontayne ther is toward the Oryent wherof is
made fyre grethyssh With other myetopons that is put therto
the Whiche fyre when it is taken and light is so hoot / that

it can not be quenched With Water / but With aysel. Wyne.
or With sonde only / the sarasynes selle this Water right dere
and dereer than they doo good Wyne / Other fontaynes
sourde in many other places that hele fore eyen and many
soores and woundes. Other fontaynes ther be that rendre
to a man his mynde andy memorye. Other make men to
forgete Other that restrayne peple fro lecherie Other that
maue them therto / Other ther be that make Wymmen to
conceyue andy bere children / Andy other that make them
barren and may bere none / Ther ben somme ryuers that
make sheep black / andy other that make them Whyte as
the lylke. On that other syde ther ben many pondez or
stagnes in Whiche may nothyng (Wymme may ne hounde
ne other bestie but andy it synketh down to the bottom /
Ther ben other in Whiche nothing may synke, but conty-
nuelly fletes aboue / Ther ben yet other fontaynes hoot /
that blynde the theues Whan they forswere them of the
trespaas that they haue commysed touchyng their thefte.
And yf they be charged & born Wrongly on honds Without
reson andy thenne drynke of this Water / certaynly they
shal haue better sight than to fore. Of all thise thynges
can noman rendre the reson, but that We ought to vnder-
stonde that alle this procedeth by myracle, yet ben ther
other fontaynes Whiche ben skille andy clere / Whiche that
Whan men pleye ouer them With harpe or other instrument
tis that resounde in maner of consolacion by their sounde /
the Water of those Wellis sprynge vp With grete hobbles &
sprynge ouer in the waye. Other fontaynes ben in other
places Whiche ben right peryllous / but for this present

We shal reſte herewith all / for to telle of this that cometh
by the Waters, Whiche holde their cours within the the and
also aboue, of Whiche it happeth other while so grete a qua-
uynge that the erthe moueth so strongly, that it be bouen to
falle all that Whiche is thereon / though it were a masse &
ue tour /

Wherefor and how the erthe quaueth & trembleth. ca. xxij^o

NOW vnderstande ye thenne What it is of the me-
uynge of the erthe, and how the erthe quaueth and
shaketh that somme peple calle an erthe quauē, by cause
they fele that the meue and quauē vnder their feet / And
oftymes it quaueth so terribly and moueth that somtyme
Cytees ben sonken in to that the that neuer after be seen /
And this cometh of the grete Waters that come within
that the / so that by the puttyng out of the grete floodes &
Waters growe somme tyme cauernes vnder that the / And
the aper that is sette fast within, the Whiche is enclosed
in grete distresse / yf therthe be there feble so that it may not
receyue it all within / thenne is it constrained to opene &
cleue, for the aper enforceth to yssue out / whereof it happeth
ofte that townes cytees and castellys ben sonken down in
to the abyss / And yf therthe be of suche force & strengthe
that it openeth not ne cleueth by the shouynge or heuynge
of the Wyndes that ben within, Thenne therthe moueth &
quaueth so meruayllously, that the grete Wallles and hys
towers that ben thereon falle down so sodenly in therthe
that it destroyeth & sleeth the peple that ben therein Whiche

ben not aduysed ne purueped of suche daungers, Whiche
is a grette sorow for the poore peple that dwelle Where suche
meschief happeneth, Whan they be not aduertysed at what tyme
me suche tempeste shal come for to schewe it, but Wyse men
that doubt for to weye arme them andy make them redy
ayens the deeth, and geue alle diligence for to seche to haue
acordaunce vnto the souerayn iuge of their synnes &
defaultes after their halles and byleue that they haue, as
they that haue none houre ne space to lyue Where as they
ben fool and weel at ease, thus the Water andy the Wynde
maken the right meynynge andy quauynge by Whiche the
erthe cleueth and quaueth/

How the Water of the see becometh salt. capitulo xxiiij

NOW I wyll recounte andy telle to you how the Wa-
ter of the see becometh salt, Whiche is so bittre that
no persone may drynke ne the bestis in lyke wyse/bit to-
meth by the sonne on hye / ffor it maketh so grette hete in
somme place, that the see is chauffed so strongly that
therre Whiche is vnder dralweth to hym a moysture bit-
tre Whiche taketh away all his sauour, ffor in the see ben
right grette and hye montaynes, and depe valeyes Whiche
ben ful of bitternesse greuous andy infected, Andy the
erthe Whiche is in the bottom of thise valeyes scumeth for
the hete of the sonne vpwarty, Whiche meddeth With the
Water in the depe in suche wyse that it dralweth the salences
vpy by the hete of the sonne, so longe til it be meddys With
that othe, And thus is the Water of the see salt With that

otha Ehenne we shall here fynnyssh to speke any more of
the Waters freshe or salt, And shall recounte to you of
the Ayer whiche is one of the iij Elementis and of his
propertes/

Here foloweth of the Ayer and of his natur, ca. xxiiij^o

The Ayer is sette aboue the Water / and is moche
more subtyl than the Water or the erthe/and enuy-
ronneth therthe on alle parties, and compneth also hys as
the clowdes mounte/ This Ayer whiche enuyronneth vs
on alle sydes is moche thicke/ But we lyue thereby in li-
ke wyse as the fyssh lyueth by the Water/ whiche he dra-
weth in, and after casteth it out agayn, In suche maner
the ayer prouffyth to vs, for we drawe it in, and after
we put it out, and thus it holdeth the lyf within the body
for a man shold sonner dye without Ayer, than a fyssh
shold do without Water, to Whom alleday the lyf is sone
fynnyshed when it is out of the Water. Thayer maynt-
neth in vs the lyf by the moysture that is in hym, And
by the thycknes that is in hym he susteyneth the byrdes
fleyng that so playe with thair wynges and meue them
so moche al aboute therein that they dispoite them ledyng
thair Joye therein and thair deduyt, Thus goon the byrdes
by thayer fleyng, syngyng and presyng thair maker &
creatur, lyke as the fyshes that goon swymmyng in the
Water/ and ye may apperceyue in this maner/ take a wodde
and meue it in thayer, and yf ye meue it fast and wyldly
it shal tolle anon, And yf it fonde not thayer thicke, it

shold not holde ne ploye/But shold holde hym straight and
right, hold faste someuer ye meured it, Of this Yet the
euyl esperites take their habyte and their bodies, Whiche
in somtyme put them in the semblaunce of some thinges
as Whan they may appere in som place for to deceiue som
persone man or Woman, or for to make them to yssue out
of their mynde, Wherof they haue somtyme the myght, Or
Whan by the arte of nymgromancey he putteth hym in some
semblaunce or in suche a fygyur as he wille/But this is
a seynce that Wdo that geuyeth hym therto to do euyl, hit
geuyeth hym the deth, ffor yf he taketh not heed therof / he
shal be dampned body & soule. But we shal enquire here
after, What cometh fro thayer in to therthe/

How the clobbes and rayn come comynly. ca. — xv°

IN OW we shal speke of the clobbes for to knowe
What it is and of the Rayne also, The sonne is
the fundament of all herte and of alle tyme/all in suche
wise/as the herte of a man is the fundament by his Ra-
bour that is in hym of all natural herte, ffor by hym he
hath lyf. and all lyueth by hym that groweth on therthe
as it pleaseth to our lord / as here after shal be declared,
yf ye wyl here and wel receyue the mater and substauce
of this present booke, ffor the sonne maketh the clobbes
to mounte on hys/and after it maketh the Rayne and
to auale down/And I shal shewe to you how it is don &
shortly by his force, And vnderstande ye in What mane-
re Whan the sonne spredeth his wynges vpon therthe & vpon

the marrys, he dreyeth them strongly/ And draweth vp
the moisture Whiche he enhaunfeth on hys / But this is
a moisture subtil Whiche appereth but lytyl and is na-
med vapour/ and it mounteth vnto the myddle of thayer
and there it assembleth and cometh to gyde and abyeth
there/ And lytil & lytil it encreaseth that it cometh thyeke
and derke in suche wise that it taketh fro vs the sight of
the sonne/ And this thyng is the clowde, But it hath
not so moche obscurte that it taketh fro vs the clernes
of the day/ And Whan it groweth ouer thyeke it becometh
Water Whiche falleth on the erthe, and the clowde abyeth
Whyte, thenne shyneth the sonne. Whiche is on hys thurgh
the clowde/ yf it be not ouer black/ lyke as thurgh a glas-
se/ And also lyke a candel within a lacerne, Whiche gy-
ueth vs lyght without forth, and yet we see not the can-
del / thus shyneth the sonne thurgh the clowde Whiche is
vnder hym andy rendereth to vs the clernesse of the day /
as longe as he maketh his tourne aboue therre, And
the clowde that alwaye so longe abyeth andy taketh more
moisture, so longe after/ that it becometh black & moyste,
thenne yssueth out the Water Whiche cometh to therre, &
thus groweth the rayne / And Whan it is alle fallen to
therre/ & the grete moisture is stauched the clowde hath
lost his browne colour that he byfore helde and the derknesse
of Whiche he empysshid the day/ Thenne apperith the clow-
de clere and Whyte Whiche thenne is lyght and monueth
on hys somoche that in thende he fayleth and is affected
by the hete of the sonne on hys Whiche all dreyeth vp /
Thenne thayer dreyeth agayn pure & clere/ andy the heuyn

as blew as Azure. Of therthe groweth the rayn and the
cloudes also/as of a cloth that is wet, and shold be dreyd
by the fyre/therne yssueth therof a moisture like a smoke
or fume and goth upward. Who therne helde his hande
ouer this fume, he shold fele a vapour whiche shold ma:
ke his hande moyst and wet, yf it dured longe he shold
aperly knowe that his hande were alle wet, and that
water shold droppe and falle therof. And thus I saye to
you that in this maner growe ofe the cloudes & raynes
And our lord god multiplieth wel them whan it pleaseth
hym for to make the seedes and fruytes growe that ben
on therthe/

Of ffroster and snowes capitulo ————— xxvj^o

The grete snowes & the grete froster comen by the
grete coldes of thayer whiche is colde in the myd:
dle more than it is on any other parte/like as ye may see
of the montaynes whiche ben in hie place / lyke as the
montaynes of sauoye. of pyemont. or in wales, and in
thise other montaynes, where ther is of custome more
snowe/than is in places that ben in playn grounde. Alle
this cometh of the colones of thayer, whiche hath lasse
hete aboue, than bynethe / by cause it is more subtyl, than
that whiche is bynethe. And whan the more subtyl is on
hie, so moche receybeth he lasse of hete. But the more that
thayer is thicke somoche more it chauffeth, and the son:
ner where the sonne may come / Of whiche cometh that the
yron and steel wepe more hot by the sonne than weth the

stone, ffor of so moche as the thyng is more hard and of
 more thyck mater/so moche taketh it the fyre more aspre:
 by & sonner than they that ben of lasse force/Thus saye
 I to yolk of thayer that is aboue on hye, Whiche is more
 colde than this is byneth / ffor as moche as it is not so
 thycke as that is Whiche is nyghe therthe/Andz for the
 Wynde that ofte groweth / Whiche maketh it ofte to be in
 maynyng ffor the water that renneth faste eschauffeth lasse
 than that woth that holdeth hym styll / So doth thayer
 Whiche is on hye/And therby groweth the colde that freez
 seth this moisture anon as it is goon by on hye/Andz
 falleth down agayn y froz/

Of haylle and of tempestes capitulo ————— xxviii°

By this manere comē in the somer the grete haylles
 and the grete tempestes ffor in thayer they growe/
 Wherof of tyme cometh grete colde/so that the moisture that
 is in thayer brought by/is drawen to be froz/andz it is
 in thayer assembled andz amassed/ ffor the hete that cha
 ceth after it/And the sonne causeth it to lose and to falle
 on therthe / But it falleth not so grete to the grounde as
 it is froz aboue on hye/ ffor it cometh down brekyng and
 amenupsyng in the fallenyng/ Andz this is the tempeste
 Whiche falleth ofte in the somer/the Whiche is greuous &
 ennoyous to many thynges/

Of lychtyngees and of thunders capitulo ————— xxviii°

In thayer happen many thinges of Whiche the peple
speke not gladly, ffor they etche not moche of su:
che thinges of Whiche they can not wel come to the know:
leche/ This that maketh tharthe to quauce/ and this that
maketh the clowdes to thondre / that Whiche maketh the
erthe to opene/ and this that maketh the clowdes to spar:
ke and lyghtne Whan the thondre is herde ffor thondres
and lyghtynge by reboutemens and brekyng out of
Wyndes that mete about the clowdes so asprely & sharply/
that in thair comyng groweth ofe a grette fyre in thair /
and this thondre that falleth in many places Whiche the
Wyndes constrayne so terribly that the clowdes cleue and
breke and maketh to thondre and lyghtne and falleth
doun in so grette rage by the Wynde that destrayneth it so
asprely that it confoundeth alle that it attempeth in suche
Wyse that nothyng endureth agenst it/ And it is of so
heuy nature that somtyme it perseth therthe vnto the mydd:
le/ And somtyme it quencheeth er it cometh to the growde
after that it is of wyse, and that is not of ouer stronge
nature ffor Whan the clowde is moche drike & thyske, and
that ther is grette plente of Water, the fyre passeth not so
soone, but it is quenched in the clowde by the grette quan:
tite of the Water that is therein bifoze it may perse thurgh
so that it may not approche therthe, but in the strapping &
brekyng that hit maketh thenne in the clowde/ groweth a
solwe so grette and stronge, that it is merueyllous to heere
I delate to you for certayn that this is the thondre, Whiche
is moche to be doubted and dread, In lyke Wyse as of an
hoof and bremyng yron that is put in a tubbe of Water,

therof groweth a noyse and a grete sowne/and also whan
cooles ben quenched. But the lyghtnyng of the thondre
appereth and is seen er ye here the noyse or sowne, ffor as
moche as the sight of a man is more subtyl than the hee-
ryng. lyke as men see fro ferre ouer a water ketyng of
clothes or smythyng of marteauly or hammers/the strokes
ben seen of them that smyte, or the soun be herd of the
stroke. Alle in lyke wyse may I saye to yow of the thon-
dre/the whiche men see to fore and er they here it. And so
moche the fether it is aboue vs/so moche the fether is
the soun of the lyghtnyng after it is seen/er the soun be
herd. And the sonner after the lyghtnyng is seen & the
noyse herd/somoche is the thondre more nyghe vnto vs/

For to knowe how the Wyndes growe and come. ca. xxix.

Of the Wyndes may men enquire wson of them
that vse the sees, And the Wyndes renne round
about therthe oftymes, andj entrecounte andj meete in
som place so asprely, that they ryse vpon heyghe in suche
wyse that they lyft vp thayer on hye. Andj thayer that
is so lyft andj taken fro his place, remaueh other awei
in suche facion that it retorneth as it were afterwarde and
gooth awyng and brayeng as water rennyng. ffor Wynde
is none other thyng but awei that is maird so longe, tyl
his force be beken down with the stroke, Thus come ofte
cloudes wyndes thondres & lyghtnynges/and the thinges
tofore said. Ther ben yet other wsons how these werkes co-
men. But thise that bestee seue to knowlege and lyghtly

to be vnderstonde/we haue draſſey out ſhortly/ And now
ſhal aſſe of this mater for to ſpeke of the fyre Whiche is
aboue the ayer on hye/

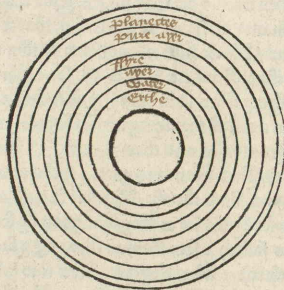
Of the fyre and of the ſterres that ſeme to falle.ca. xxx°

REought to knowe that aboue thayer is the fyre,
this is an ayer Whiche is of moche grette wſplendour
and ſhynnyng & of moche grette nobleſſe/and by his right
grette ſubtyltye he hath no moiſture in hym/ And is moche
more cleere than the fyre that we ſe/ & of more ſubtyl na-
ture, than thayer is apenſt the water, or alſo the water
apenſt the ethe/ This ayer in Whiche is no maner moiſ-
ture/it ſtretcheth vnto the mone/ And ther is ſeen of ſee
vnder this ayer ſomme ſparkles of fyre/ & ſome that they
were ſterres of Whiche men ſaye they be ſterres Whiche goon
rennyng/ & that they remaue fro their places/ But they be
none, but it is a maner of fyre that groweth in thayer of
ſomme depe vapour / Whiche hath no moiſture within it,
Whiche is of therthe & therof groweth by the ſone Whiche
draleth it vpon hye/ & When it is ouer hye, it falleth & is
ſette a fyre like as a candle brennyng as we ſeneth/ & af-
ter falleth in thayer moyſte and there is quenched by the
moiſtnes of thayer/ And When it is grette & the ayer depe
it cometh al brennyng vnto therthe/ Where it hapeth ofte
that they that ſaylle by the ſee or they that goon by londe
haue many tymes ſolden & ſeen them al ſhynnyng & bren-
ning falle vnto therthe/ & When they come Where it is fallen
they ſenec none oſter thing but a litil aſſhes or like thing

or like som leef of a tre roten/that were wet/Thenne ap/
perceyue they wel and byleue that it is no sterre, for the
sterres may not falle, but they muste alle in their cerke
meue ordynatly & contynuelly nyght & day egally/

Of the pure Ayer and how the seven planetes ben sette/
capitule xxxj.

The pure ayer is aboute the fyre, Whiche purpyseth
and taketh his place vnto the heuen/ In this ayer
is no obscurte ne darknes, for it was made of clene purete,
it resplendisseth & shyneth so clerly that it may to nothing
be compared/ in this ayer ben vii sterres Whiche make their
cours al aboute thatte, the Whiche be moche clene & cleer &
be named þ vii planetes/ of Whome that one is sette aboute



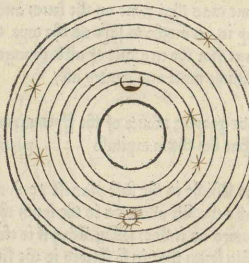
that other, and in
suche wyse ordy-
ned that ther is
more space fro that
one to that other,
than ther is fro
the erthe to the
mone / Whiche is
further fyften ty-
mes than al the
the erthe is grete/
& euerych renneth
by myracle on the
firmament and

maketh his circle that one grete and that other lytil af-
 ter that it is and setteth more lowe / for of somoch that
 it maketh his cours more nyghe thathe / so moche is it
 more short and sonner hath perfourmed his cours than
 that whiche is furthest / that is to saye that who that made
 a poynt in a Wall / With a compas made dyuerse circles
 aboute al way that one more large than another / That
 whiche shold be next the poynt shold be lesse of the other /
 and lasse shold be his cours / for he shold sonner haue don
 his cours than the greatest / so that they went both egally
 as ye may see by this figure to fore /

Thus may ye vnderstande of the viij planetes of
 whiche I haue spoken that that one is vnder that
 other in such wise that she that is lowest of alle the other
 is keefe of alle & that is the mone / But by cause that it
 is next to therthe it seemeth greatest & most apparaunt of
 alle the other / & for thapprochement of therthe & by cause
 it goeth so nyghe / it hath no pure cleernes that cometh of
 hym self properly by cause therthe is so obscure / But the
 cleernes & lyght that it vndereth to vs / she taketh al way of
 the sonne / lyke as shold a myrour when the rayes of the
 sonne smyth therein / & of the reflexion y myrour smyth
 on the Wall & shyneth thron as longe as the rayes of the
 sonne endure in the glasse / in lyke maner sheweth & lygh-
 teth to vs the lyght of the mone / & in the mone is a body
 pollyshyd and fair lyke a pommel right wel burnysshed /
 whiche reflaunteth and vndereth lyght & cleernes when
 the rayes of the sonne smyth therein / The lytil clowdes

or verities that is seen than / some saye that it is thatte
that appereth within. And that Whiche is water appereth
Whyte. lyke as ayenst a myrrour Whiche receyvaeth dyvers
se colours / When she is torned thato / Other thinke other:
Wyse and saye that hit happed and byfelle When Adam
Was deceyved by thapple that he ate, Whiche greved alle
humayne lignage / And that thenne the mone was em
pesshed and his clevenesse lassed and mynnysshid / Of this
se vij sterres or planetes that ben there and make thair
cours on the firmamēt of Whom we haue here to fore spo
ken / ffirst were no moo knowen but the twayne, that is
to wete the sonne and the mone / the other were not kno
wen but by Astronmye / Neuertheles yet shal I name
them for as we haue spoken of them to yow, Of thys
ther ben twayne aboue the mone and byneth the sonne,
and that one aboue that other of Whom, eche hath on
therth propre vertues / And they be named Mercurie and
Venus / Ehenne aboue the mone & thise twayne / is the
sonne / Whiche is so cleve fayr & pure that it vndereth lyght
& clevenesse vnto alle the world, and the sonne is sette so
hys aboue, that his cercle is greater & more spacouse than
the cercle of the mone / Whiche maketh his cours in yxx
dayes, vij sithes somoch / ffor the sone Whiche gooth more
ferther fro the erthe, than y mone maketh his cours, hath
CCC lxx dayes / this is vij tymes somoch & more ouer
as the calender enseigneth, & yet more the fourth part of a
day, that be vij houres / but for this that y yere hath dyussly
his begynnynge / that one begynneth on y daye, & another
on the nyght / Whiche is grete ennoye to moche peple, this

fourth part of a day is sette by cause alle way in four yere
is a day consumed. Whiche is aboue in that space / the Whiche
yere is named by septer or lepe yere / Whiche in iiii yere sal
leth ones / and so is sette fro four yere to four yere al way
more a daye. And thenne is the sonne comen agayn in
his first poynt / And that is in mydy marche / When the
newe tyme recomeneth / And that alle thynges dralle
to loue by the vertue of the reuorne of the Sonne ffor in
this season had the world first his begynnyng / and ther
fore thenne alle thinge reneweth and cometh in verdure
by right nature / of the tyme and none other wyse / Aboue
the sonne ther be thre sterres cleer and shynnyng / and one
aboue another. That is to wete Mars Jupiter and Sa
turnus, Saturne is hiest of the seven Whiche hath in his



cours yee yere er
he hath alle goon
his circle / & thys
in sterres reueyne
theyr vertues in
thynges here by
nate, & ye may see
yf ye beholde this
figure hold they be
in ordre eke aboue
other, Whiche figu
re sheweth it well /

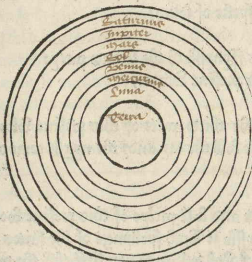
How the viij plas
netes geue the names to the viij dayes capituls

Thise seven planetes ben suche that they haue power
on thynges that growe on the earth / and haunde
their vertues more than alle the other that ben on the fir-
mament, and more appertly werke, lyke as thauyngent
sage philosophes haue enserched by their wittes / of thise
seven planetes taken the dayes of the weke their names,
as ye shall here / The mone hath the monday, And mars
the tuesday / Mercurie the wednesday, Jupiter the thurs-
day / Venus the vryday / Saturnus the saterday. And the
holy sonday hath his name of the Sonne / Whiche is the
most fair, And therfor the sonday is better than ony of
the other dayes of the weke / ffor this day is sette and re-
seruyd from alle myne & labour / And on this day shold
men do thyng that shold playse our lord / But syth in
this chappete we haue touchedy of the firmament, we shal
speke after of somme aas that come on the heuen and
therthe / The sonday is as moche to saye as the daye of
pees and of praysynge / ffor the creatour of alle thynges
cessed this day / the Whiche made and created all /

Of the maynyng and gooyng aboute of the ffirmament
and of the sterres that ben therein capitulo — xxxij^o

About saturne Whiche is the last planest / & hysst
from vs of alle the vii planetes is the heuen that
men see so full of sterres as it were so ben. Whan it is cleere
tyme and weare. This heuen that is so sterred is the fir-
mament, Whiche march and goth wound, of Whiche me-
uyng is so grette Joye, so grette melodye and so weete, that

ther is noman that yf he myght here it / that neuer after
 shold haue talent ne wyll to do thyng that were con-
 trarye vnto our lordy in ony thyng that myght be / so
 moche shold he desyre to come thider, where he myght alle:
 way here so swete melodies & be alway wyth them, whereof
 somme were somtyme that sayde that bytil yonge chyl-
 dren here this melodye when they lashed in thair slepe /
 for it is sayde that thenne they here the Angels of our
 lordy in heuen synge whereof they haue such Joye in thair
 slepe / But how knoweth noman the trouthe sauf gody
 that knoweth all, whiche setted the sterres on the heuen
 and made them to haue suche power, for ther is nothyng
 withyn the earth ne withyn the see, how dyuise it be, but
 it is on the heuen figured and compassed by the sterres /
 of whiche none knoweth the nombre sauf gody only /



Whiche at hys
 playste nombrath
 them & knoweth
 the name of eu-
 eryche of them as
 he that alle kno-
 weth & alle crea-
 ted by good crea-
 son, at the regard
 of the sterres that
 may be seen, they
 may be wel nomi-
 ned & enquired
 by Astronomye /

but it is a moche maistrefe, ffor ther ne is sterres so lytil,
but that it hath in hym hole his vertue / in herbe / in flour /
or in fruyt be it in facion / in colour or otharwyse / Ther is
nothing in ethe that ought to be ne thaim hath growyng
but somme sterre hath strengthe and puiſſaunce by na-
ture, is it good or otharwyse ſuche as godd hath gyven to
it And for the firmamēt and for the planetes take this
fygure to fore an that othar ſyde / and ye ſhal ſee therein
the ſetunacion of them,

But ſyth we haue deſcriued and ſpoken of the fir-
mament in this ſecondy partye of this volume, we
ſhal ſpeke of ſomme caſes that come and happen on hye
and alſo lowe And ſhal ſpeke of the meſure of the fir-
mament, ffor to vnderſtande the better the facion and how
it is made and proportioned, and of that whiche is aboue
And alſo we ſhal ſpeke of heuen,

Thus fyniſſeth the ſeconde partye
of this preſent volume,

Here begynneth the thirde parte of this preſent volume
And declareth firſt how the day and the nyght come at a
pitulo p^o

In this thirde and laſt partye of this preſent booke
we ſhal fyniſſe it wyth ſpekyng of the ſaites of
aſtronomye And I wyl declare to you firſt how the daye
cometh and the nyght and for to make you vnderſtande



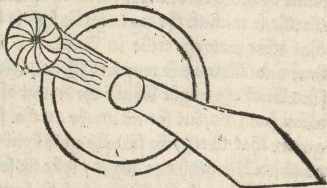
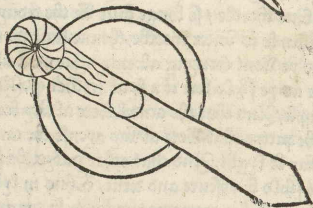
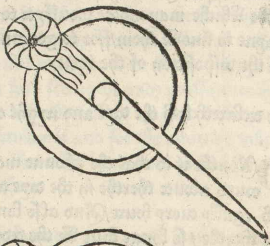
of the Eclipse/And also for to vnderstande other thinges/the Whiche may moche prouffye to them that Wille do payne to knowle them/for to gouerne them the better after the disposition of the tyme,

Here declareth how the daye and nyght comen

Thouthe it is that the Sonne maketh his tourne & cours aboute therthe in the daye and nyght and gooth egally euery houre/And also longe as he abyeth aboute therthe / so longe haue we the daye of the day , & When he is vnder therthe, thenne haue we the nyght/lyke as ye went tomyng abrennyng candell aboute your hed or as ye shold here it a lytil farther of, Round aboute an apple/And that the candell were alway brennyng/thenne the partye that were alway ayenst the candell shold alle way be lyght, And that other partye that is furthest fro it shold be obscure and darke/ Thus in lyke wise doth the sonne by his propre nature for to be day and nyght aboute therthe/ he maketh the day to growe before hym/ And on that other parte the erthe is vmbraue & darke by hynde hym and Where as he may not shyne / And this is the shadowe of the nyght Whiche the daye of the day taketh a way from vs/ but for as moche as the sonne is moche greater than therthe, the shadowe goth lytil and lytil tyl at lende it cometh to nought / lyke the shadowe of a clocke endureth after the stroke, But yf the sonne and therthe were of one lyke gretnesse, this shadowe shold haue none ende, but shold be all equal without welynyng / And yf

theſe be;
 re greater
 than the
 ſone/then;
 ne the ſha-
 dowe of y
 ſone ſhold
 goo enlar-
 gynyng and
 be more /
 as ye may
 ſee y four;
 me by thi;
 ſe thre fy-
 gures ſo /
 loſyng, &
 alſo ye
 may proue
 it otharwi-
 ſe without
 fygures /
 Take ſo,
 me darke
 thing that
 may recei-
 ne lycht
 within it,

as of tree, or of ſtone or othar thyng What it be that may
 be ſeen thurgh it hence ſette that to fore your open, openſe



that thing that ye wold see is it the heuen or earth or any
other thinge, yf that thinge that ye holde is more broader
and larger than your two eyes be a fonde / it shal take
away the sight apenst that Whiche is no broader / And
yf the thinge be alle egale in lengthe as moche as ye
may stratche your two eyes, as moche shal it be taken fro
you as the thinge shal haue of gretnesse, as ye may see by
this figure bynath an that other fyre / And yf the thinge
haue lasse of gretnesse than the lengthe is byllene your
bothe eyes, it shal take fro you lasse for to see, as wel ny-
ghe as fere, that it is of largenes of that Whiche ye wold
see / And Whan ye put the thinge fether fro your eyes, so
moche the more may ye see of that other part ouer and
about you / so that ye may se all / In lyke wyse is it of
the sonne Withoute any doubtaunce or variacion / ffor it
passeth therthe in gretnesse so that it seeth the heuen al
about the sterres and all that is on the firmament.

Why the sterres ben not seen by day as wel as by nyght
capituls ii^o

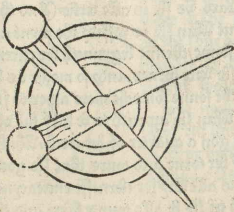
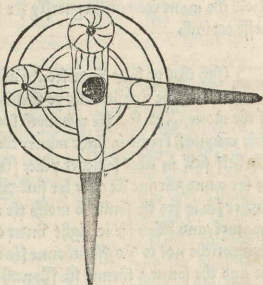
The sterres of the firmament on Whiche the sonne
vndereth clernes make contynually nyght and day
that toryng & cours wyth the firmament wound aboute
about as bynath / But them that ben ouer vs we may
not see by daye, ffor the sonne by hys grete clernes
and lyght taketh from vs the sight of them, In lyke
wyse as ye shold do of candellis that were fere brennyng
from you, And yf ther were a grete fyre brennyng

by the one you and the candellis, and had grete flammes &
 lycht, it shold take a way fro you your sight that ye shold
 not see the candellis. And yf the fyre were take a way &
 put behynde yow / ye shold incontynent see the candellis
 to fore you lymmyng. Thus in lyke wyse I saye yow of
 the sterres that may not be seen by daye, as longe as the
 sonne maketh his towe and cours aboute therthe. And
 why the sonne is vnder therthe the sterres ben seen by
 vs / But tho sterres that ben ouer vs in the somer on
 the day tyme / in wynter they be ouer vs in y nyght / & they
 that be vnder vs in the wynter be ouer vs in y soma, ffor
 tho sterres that we see in the somer by nyght we may
 not see them on the day, ffor the sonne that goth wounde
 aboute vs taketh fro tho sterres their clernes that ben on y
 day tyme where the sonne is vnto the tyme that he draweth
 hym vnder, but alle they be lycht what somauer part they
 towe as wel by day as by nyght as longe as the sonne
 goth aboute hye and lowe shynnyng saue the whiche ben
 hyd by therthe fro vs, ffor as longe as the shadowe may
 compryse it / the sonne may geue them no lycht, that ye
 may vnderstande by the figure, thus the shadowe discrea-
 ceth by the sonne whiche is moche greater than therthe /
 and penyeth in lassyng. And it endureth farther fro
 therthe / than the mone is hye, but it faylath aboute the
 mone /

Wherefor the sonne is not seen by nyght as it is by day
 capitulo

The erthe is such, that she defendeth the day whiche
 the sonne geueth vs, yf therthe were so cleere that

men myght see thurgh / thenne myght the sonne be seen
 continually as wel vnder therthe as aboue / But it is
 so obscure and darke, that it taketh away the sight fro vs
 And it maketh the shadowe to goo alle al way tomyng
 after the sone
 Whiche maketh
 as many tor /
 nynges aboue
 therthe as the
 sone doth. Whi-
 che al the way is
 apent it / ffor
 when the sonne
 ariseth in the
 morning in
 the east, the sha-
 dowe is in the
 west. / When it
 is right ouer
 aboue vs at
 mydday / thene
 is ther the sha-
 dowe vnder her
 And when the
 sone goth down
 in the west, the
 shadowe of it is
 in the east, and
 thene when the

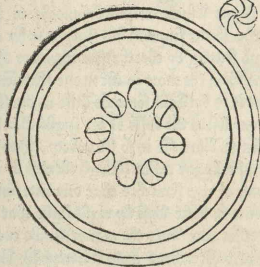


sonne is vnder, We haue thenne the shadowe ouer vs,
Whiche goth drawyng to the West/so longe til the sonne
ariseth and shyneth & rendrith to vs the day, And this
may ye see by thise two figures to fore an that other spce/

How the mone receyueþ dyuersly her lyght and clere-
nesse capitulo iij^o

Sith that ye haue vnderstandy What it is of the tyme
and of the nyght, Wille ye thenne after see the fait
of the mone/ And how she receyueþ lyght of the sonne,
She receyueþ lyght in suche maner that she is contynu-
elly half full in what someruer place she be. And whan we
see her wound/thenne we calle her full/ But how moche the
further she is fro the sonne so moche the more we see of her
apparayl/ and whan she is right vnder the sonne/ Thenne
she apperith not to vs/ for thenne she is bytvene ther a-
the and the sonne & thenne she shyneth toward the sonne
and toward vs she is alle darke. And therefore we see her
not/ But whan she is passed the wynt and is remaindy
fro the sonne/ thenne begynneth her clerenesse to appere to
vs as she were horned, and so moche as she withora wath
her fro the sonne somoche more apperith she shynyng/ and
thenne whan she apperith to be half ful of lyght, thenne
hath she gon a quarter of her cercle, Whiche is the fourthe
parte of her toorne and cours that she goath euery monath
and thus alle way her clerenesse encreacyng and growyng
she goth til she be alle wounde fayre and clere in semblau:
ce of a wille/ and that we calle the ful mone / Thenne is

she right vnder the sonne as she may be right ayenst the
 sight in such wyse that alle her lyght is torded to ward
 vs/ & thence is that the byldene the sonne & the mone / so
 that we may not see them bothe vpon that the, but right li-
 til, but one of them may be seen, ffor whan that one goth
 down in the west, that other ariseth in the east, & so at euyn
 or moyn may bothe be seen but not longe / ffor that one
 goth vnder that the & that other cometh aboue / & thence the
 mone whiche hath ben opposite of the sonne & hath goon
 half her cours thence she goth on that other side appocheing
 the sonne, & begynneth to lasse her light & mynusshe it til
 it be but half agayn, & thence hath she gon thre quarters
 of her cercle, & is thence as nygh the sonne on that syde/
 as she was at the first quarter on that other syde / so ap-
 procheth ner & ner til she appere horned, as to fore, & thus

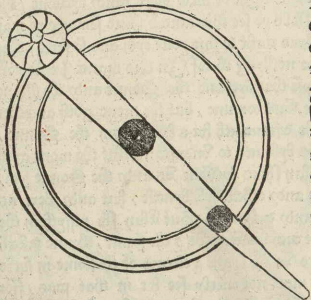


she goth til she be
 al failled that we
 may see nomore
 thence of her / ffor
 thence is she vn-
 der the sonne as ye
 may see by this
 present figure / &
 I saue nomore
 her of, but that she
 is thence byldene
 y sonne & therthe

IT happeneth ofte tymes that the mone muste needes
lose her lyght. And that happeneth when she apperith
most full. And she becometh as Rynssed away and de-
ceith tytil and tytil/till she be all faylled. ye haue herd here
to fore how the mone taketh lyght of the sonne. that at a
leway she hath half her lyght hole. But when it is so that
she is in eclipse, thenne hath she no lyght in noo parte /
And this happeneth neuer but when she is turned right so
that the sonne couereth her ful lyght / ffor the mone goth
not al way so right at woth the Sonne. ffor somtyme she
passeth in her cours by suche a way that therthe shadoweth
her all. ffor therthe is greater than the mone is, & therfore
when therthe is iuste byelene the sonne and the mone.
thenne she thus shadoweth her. ffor byelene the sonne and
the mone is a lygne whiche declyneth somoche to the
mone by whiche the sonne smyeth his Rayes in her as
longe as ther is no lettyng by therthe. ffor the more that
therthe is byelene them the more is the mone shadowed /
And the lasse that it is byelene somoche lasse is the sha-
dowe. And the mone lesseth the lasse of her lyght that she
receyueth of the sonne. when she is so shadowed, thus ye
may vnderstonde. yf a lygne passed thurgh therthe by the
poynt of the myddle of it / & stretched that one ende vnto
the body of the sonne in suche wyse by right sight that it
endured on that other ende vnto the mone. Whiche euery
moneth goth here and there. hyper and lower. yf she were
so euen ayenst the sonne, thenne shold she falle euery

moneth in that shadowe Whiche on alle partes shold em :
 pisse her lyght Whiche thenne myght not come to her for
 thathe in no wise, ffor the farther she is fro the right lyg:
 ne, so moche hath & receyue she the more of lyght. And
 When she is so that thathe is ex opposito bytweene them
 than loseth the mone her lyght / Thus is seen somtyme
 the mone in the myddle of his moneth lose his lyght &
 dark, When she is most ful. And her lyght turned vnto

darkenesse
 Whiche we
 calle the e:
 clipse of the
 mone, as
 ye may wel
 see and vn:
 derstonde by
 this fygu:
 re yf ye
 beholde it
 well /



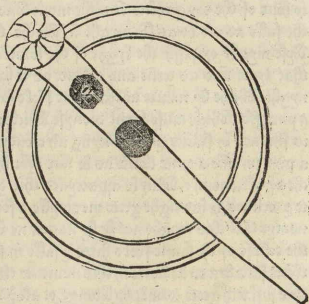
How the Eclipse of the Sonne cometh. cap^o — vij^o

It happeneth somtyme that the sonne lesseth his clere:
 nes & the lyght in the playn daye ffor it goth as to
 decayne & is called in latyn eclipse. This eclipse procedeth
 bicause of defaulte of light, and it happeneth in this manere

that Whan the mone Whiche is vnder the sonne cometh
right byllene be and the sonne, thenne in the right
lygne it becometh that toward be the mone taketh and
receygneth the lyght of the sonne on hye, so that it semeth
to be that is defaylled, ffor the mone is not so pure that
the sonne may shyne ouer her, and thurgh her as thurgh
an other sterre, Alle lyke as of a candell, Whiche is sette
fere fro your sight, and after ye holde your hand right to
fore the candell, thenne ye shold not see nothyng therof,
And the more right ye holde your hand byllene / the
more lasse shold ye see this candell, And somoche ye may
sette your hand right to fore your eye and so fere / that
ye shold see nothyng therof, In this maner I telle you
of the eclipse that byllene the Sonne and the Mone
is not one wyse comune, but the mone goth an other
wyse Whiche detourneth her a lytil from the Sonne,
Wherefore be byllene to vnderstande that the mone goth
oftymes Whan she is byllene be and the Sonne som-
tyme aboute and otherwhyle byneth, here and there as
she riseth and declyneth, But Whan she passeth in the
right lygne euen byllene be & the sonne, thenne taketh
the mone fro be the lyght & clernes of the sonne in such
wyse as we may not clerly see her in that pias, ffor
thenne shadoweth she therthe / and kepeth the rayes of
the sonne that they may not shyne on thathe, & they that
ben in this parte haue in their sight y shadowe behynde them
But it apperith not comunely to alle men thurgh al
the world, ffor the mone is not so grette nother nygh
as all thathe, therfor she shadoweth not all, but only where

He is in the right lygne bytwene thathe and the sonne /
 And thys the philosophers were wont to goo. Where as
 they knewe it ffor by their wyte & studye they had lerned
 for to approue the daye and tyme when suche thynges
 shold happen / by whiche they prouyd plenty of thynges.
 Wherefore they praysed moche our lord / Thus see we here
 byneth the eclipse of the sonne aboue vs. When the mone
 is right vnder the sonne for as moche as she is byneth
 the sonne and aboue vs. And thence the sonne passeth
 the right lygne and goth departyng and wythdrawyng so
 moche that

she appe-
 rith as she
 dyde afore,
 and then;
 ne the mo-
 ne departed
 is horned
 thre dayes
 after this
 Eclipse /
 And by
 this figu-
 re ye may
 vnderston-
 d playnly this that ye haue herd here tofore /



Of the eclipse that happened atte deyth of our lord godd at
 pitulo

Vij^o
 h 2

Thus as the mone taketh away fro vs the light of
the sonne. So it happeneth of tyme that that the taketh
away the lyght of the mone as to fore is declared. But
the Eclipse of the mone may not be in no wise but when
she apperith most full, ne the eclipse of the sonne may not
be but when the mone is all waned and faylled and that
we calle the coniunction but yf god which may all thin-
ge chaunge and differe at is playfir make it to come or
happene other wise, lyke as it happed at suche tyme as our
sauour Iesu cryste was on the crosse, at which tyme the
lyght & bryghtnesse of the day faylled fro mydday vnto þ
ix hour of the day, & thene was the mone vnder that the at
the fulle as moche as she myght be, which thenne in no
wise myght empossesse the lyght of the sonne, & the day at
that tyme was as darke and obscure as it had ben propre
myght, which by nature at that tyme shold haue be bryght
& pure, for which cause seynt dionys which at this tyme
is shryned in fraunce, & thene being an estudiaunt in grece
a paynem like a grete clerke as he was, for he knewe mo-
che of astronomye, when he apperceyued this grete obscuri-
te & darknes, he had right grete meruaill, & fonde by astro-
nomye that this myght not be by nature ne by reason, that
the eclipse of the sonne shold happe & falle in suche season,
thene saide he a darke worde in this maner, or the god of na-
ture suffreth grete tormēt by wronge, or all þ world discor-
deth & shal desolue & faylle, as it that muste take an ende, &
thought in hym self that he was a grete god that so sui-
red & that he had power & myght aboue all other goddes, as he
that beleuid on many goddes after his lawe, thenne this

holp dionys made an aulter in his oratorye alle aboute the
other aulteres & also a parke where as no persone repaired
but he hym self only, by cause he wolde not be reputed in
myshpleue & when it was made & he had seen it, he called it
the aulter of the god vnknowen & worshipped & adoured
hym/and held hym for a right deere and grete godd/ It
was not longe after this / that the holy doctour Seynt
paul cam to this place where seynt dionys was/as he that
knewe hym for a right grete clerk, And by commynca-
cion andy prechyng of seynt paul/he was sone conuerted
by the helpe of our lordy whiche wrought so thain / that
whenne he had very knowleche how our lordy had suffred
his passion/ffor they were both good clerkes as is more
playnly conteyned in their legendes, And thus was the
noble clerk saynt dionys bycomen a good and very crys-
ten man whiche all his lyf to fore had he a paynem/and
he so employed his science & his tyme/ fro that day forthon
that it auaylled hym gretly to the helthe of his soule,
This eclipse deceyuid hym not ne this that he knewe as-
tronomye / but he bycam after a man of so goode andy
holp lyf/that he gate for his reward the blysse of heuen /
ye haue herd the saynt of eclipses yf ye wyl vnderstande
them well / And ye shal not sawe the werke ne the lasse
auayle you, ffor to knowe it may moche prouffete to
euery persone/ffor suche demonstraunces ben signefycacons
of grete vertues & thynges that ofte after happen & falle/
This fynde wel astronomers by Astronomye/as som-
tym scarcete and vffaulte of goodes, or of a grete warthe
or warre/or deth of kynges or prynces/that fallath in the

World, as they may enquire and serche by thar science &
 rson / This Eclipse that was so grette signefyed the death
 of Ihesu Cryst / And it ought wel to come othawse for
 hym, than for another / for he was and is by right lord
 and kyng of alle the World / and may affecte and resolue
 it / and ordeyne at his good playse, the othe eclipses co-
 me by nature Whiche ordeyne on tharthe thar vertues of
 thynges that len to come / for it byhoueth alle to fynyssh
 and come to nought, alle that is on tharthe & that shortly
 God made not the firmament ne the sterres for nought,
 Whiche as sayd is goth tomyng ouer & aboue vs / And
 goweth to the sterres names and vertues in heuen and in
 erthe, eche after his myght on alle thynges that hath
 growyng / for ther is nothyng but it hath somme power
 for as moche as it hath growyng, suche as it ought to
 haue by nature and by rson, we shal now for this present
 leue for to speke any more of the eclipses, And shal re-
 compe and declare of the vertue of the firmament and
 of the sterres / for who so wel knowe the vertue of them /
 he shold knowe the trowth of alle suche thynges that is
 bynathe here on therthe by rson of nature / Whether the
 thynges were obscure and darke or not,

Of the vertue of heuen and of the sterres. ca. — viij^o

NOW wyll ye here of the science by the Whiche men
 gete sapience for to knowe and enquire the thin-
 ges that may happen in therthe by the werke of right na-
 ture Whiche is figured by the World / The heuenes and the

sterres ben the very instruments of nature to the world
by Whiche she Werkieth alle as god Wille as wel nygh as
ferre / Who that coude knowe her myght / he had knowlege
of alle thyng that sayd is / as wel of the sterres that ben
on heuen Whiche haue vertues on therthe, Whiche god hath
gyuen and graunted to euerych and specyally to the sonne
and to the mone Whiche gyue lyght vnto the world /
Wythout Whom nothyng lyuynge may be, ffor by them
growe alle thynges that be in this world, and Whiche
haue ende and begynnyng, this consenteth and permitteth
he that is almyghty / Alle dyuersitees that be in persones
and Whiche haue dyuersitees of makynge and of corage,
and alle that happeth by nature / be it in herles, in plantes
or in bestes, this happeth by the vertue celestial Whiche
goddy gaf to the sterres, Whan he first created the world /
and that he sette them and endowbed them wyth suche na-
ture that he ordeyned them to goo round aboute the world
ayenst the turnynge of the firmament / And by thex tor-
nyng and by their vertue Whiche hath in heuen, lyue alle
thynges that ben vnder it / And yf it pleasedy our lord
that he wolde holde the heuen al styll in suche wyse that it
turned not aboute, ther is nothyng in alle the world, that
myght moue hym / In hym shold be no vnderstondynge
nomore than in a dea body / Whiche feleth nothyng ne
therin is no wytte ne vnderstandynge ne moouynge as he
that hath no lyf / in suche point shal euery thyng be Whan
the heuen shal leue his moouynge / Alle thus shold they be
neuer moue / tyl that the heuen had agayn his moouynge
And therne shold they be other wyse / but Who that thine
k 4

myght Use his Wytte & see What he shal be/moche myght
he see of semblaunces and of dyuers contenaunces in
other men that myght not remeue them, ffor yf ther were
no moeyng on the heuyn/ther is nothyng that myght
lyue on erthe. Also god Wyll that it so be that all thyng
hath establisshid by right/ Thus was the Wyll of god
in Whom alle vertues habounde for to fourme the worlde,
ffor he made ne created neuer thyng/ But that he gaf to it
suche vertue as it ought to haue. Ellis he had made som
thyng for nought and Without reason, but he dyde not so,
ffor he neuer failled in no thyng/ he made and created all
the sterres and gaf to euerych his vertue/ And Who that
Wille not thus beleue, In hym is neyther memoire ne
reason/ ffor we see openly that the mone taketh lyght, When
we see her all full/ ffor the man hath thene neyther mem-
orie ne Rayne/ but that it is ful/ When it is in the cours of
humours and suche thynges, And in lyke wise it hapeth
on alle bestes, ffor they haue thenne that feedes and other
membres more garnysshid of margh and of humours/
And the see also floweth and ebbleth in his cours every
moneth/ Whereof it hapeth that they that ben nygh the see,
When they knowe that the mone is ful, they Wythdrawe
them fro the see on hys/ And saue them & theyr meynas-
ge/ And in this poynt they Wythdrawe them and holde
them in hys places vnto the tyme that the see Wythdra-
weth and lasseth agayn/ And thus do they every moneth
But alle this hapeth by the mone Whiche is one of the
seuen planetes, In lyke wyse is it seen of the sonne/ that
after the Wynter When he begynneth to mounce/ he causeth

the fruyt to be brought forth of therthe, and apparailleth
the trees wyth leues / and alle verdure to come agayn /
And the byrdes begynne agayn their songes for the sweet-
tenes of the new tyme. And when he relaxshith and wel-
neth, he maketh the wynter to begynne & causeth fflowres
and leues to faylle and falle so longe tyl he begynne to
mounte agayn as to fore is said / Syth that these two
seerres haue suche vertues, and cause suche thynges to be
don. The other whiche ben purtrayed on the leues, were
not made to serue of nought. But to eueryche is ordeyned
his vertue and his right after his nature. Wherefore they
make dyuersytes in thynges that ben on therthe. And
the moeynges of tyme, of whiche that one cometh soone
and that other late. And the fruytes that come on therthe
Somme come sone and erly and the other late, and ben
otherwhile sonner ripe in one yere than in an other, and
more assured of tempestes and other greuaunces. And
thus chaunge in sondry maners, for one somer is softe
and moyste. And another is drye and wyndy. Of the
wynter it happeth of tymes that they chaunge so that one
is colde, wyndy, and more displaysaunt than the other. And
another shal be more iopous & lasse damageable. Thus
is seyn that the one is wyse of somme vitaylle or other
thynges. And that other shal be plentuous. And also
it is ofte that ther is plente and good chepe in one yere,
In an other yere it is hady in grete cherte, & is of grete
scarfete, this fallyth somtyme and ofte. Alle these dyuer-
sities cause the seerres whiche ben on the leues. But alle
this is by the Wyll of our lord, that hath sette euerych in

his propre place / where he maketh naturally his cours / and
euerich dyuassly / ffor yf none other thyng had his vse in
tymes sauf the sonne only wythout moo, as he that goth
wyfely by the firmament euery yere / and mounteth as
moche and as hys in one somer as in an another / and as
moche desceneth in one Wynter as in another euery day
egally til that he come in to his right poynt / and Iohnath
that othe after hym where he was to fore, this knowe wel
Astronomers that he gooth euery yere aboute the heuen
one tome / And where he is this day, in the same place he
shal be this day a yere Ther by is it knowen that yf none
othe had no power, thenne shold euery yere be lyke other /
euery yere alway shold be lyke as the yere to fore was,
And euery moneth shold be lyke the same as eueryche
shold come, that is to Wyte, one Janpuer lyke another
Janpuer and ffuener lyke another ffuener / and in lyke
wyse alle the other y moneths / ffor the sonne goth alle
lyke in one moneth / as he shal the next yere in the same
moneth, And this day shold reassamble and be lyke vnto
this day a yere in alle maner thynges, that is to Wyte of
hete, of colde / of fair wether, of rayne and of other thyn-
ges euerich after their compynge all the yere duryng.
Thenne shold it falle by right nature that in all the so-
mers and all the Wynters that euer haue ben and shal be
shold not come no dyuersytes / And all the tymes shold
be lyke as they that by the Sonne shold be alway wene-
ned / eschauffed and contynuely governed / ffor he goth
egally alway, and endeth his cours euery yere / and hol-
deth his right way in one estate / as he that goth not out

of his Raye / Thus is he the right Kple and patrone of
all the other sterres / ffor it is the most hye of all the other
by the grete cleynesse that is in hym / and in all thynges
by hym / and he hath on therthe more power on thynges of
Whiche may be enquired of nature reason and right than
all the other sterres / yet somtyme they restrayne his be-
tes / and after they enlarge them after that they be fer or
nigh / as he otherwhile hath nere / lyke vnto a kynge
Whiche is the greater lord and the more myghty in hym
self for his hyghnesse than any other of his peple / neuer
theles he hath somtyme nere of them for to be holpen and
serued of them / ffor how moche the nearer he is to his pe-
ple / so moche more is he stronge and puissaunt / And the
ferther he wythdraweth fro his folke / so moche the lasse he
employeth of his werke / In lyke wyse I saye to you of
the sonne Whiche is as ye may vnderstande / the greatest /
the most myghty / and the most vertuous / of Whiche he
hath greater power in earth than any other sterre may ha-
ue / But the other haue their power auerich in his degree /
But yfth we haue recounted to you the shorrest wyse we
may of the vertue of the firmament / we shal declare to
you hereafter in short how the world was mesured as wel
in heygth as in depnesse / and on alle sides of lengthe and
bred by them that knowe the reasons of the vy scyences /
Of Whiche Geometrye is one / by Whiche the sonne / the
mone / the earth / and the firmament ben mesured as wel
wythin as wythout / how moche it is of gretnesse / and
how moche it is fro the earth to the firmament / and alle
the gretnesse of the sterres / ffor this is proued by right

by holding / And they that fonde this science perceyving
that it myght not be knowen truly by astronomye ne the
nature of the sterres without knowyng of their mesu-
res, Therefore wolde they mesure them and preue al their
grete nesse /

Wherefore and how they mesured the World. at. — ix^o

First of alle, the auncient philosophers wolde me-
sure the gretnes of the World all round aboute ther-
tofore ony other vertue / by Whiche they preynd the
height of the sterres, and the graues of the firmament
all aboute / And they coude not fynde more greter mesure
to be mesured / And Whan they had mesured therthe how
moche it had of largenes all aboute / And how moche it
had of thycknes thorough / they enquired after of the
mone by cause it was lesse hye fro therthe & most nyghst
therto / And after they enquired of the sonne how fere
it was fro therthe / And how moche the body therof had
of graues / And they fonde it moche more than all ther-
to was / And Whan they had mesured thise thre thynges
the Sonne, the Mone, and therthe, They myght lightly
after enquire of the othe sterres / how moche euerych is
nygh or fere / And the gretnes of euerych / Of Whiche
they fonde none, but his body were of more gretnes than
alle thathe is / excepte only thre of the planetes without
more, Whiche ben Venus, Mercurye, & the Mone / Whiche
is the thirde / and any man may enquire this, yf he knowe
the science of geometre & the science of Astronomye

With all, ffor that muste he knowe first to fore he may
fynde and knowe the trouthe/But for as moche as alle
he not good clerkis ne maistres of astronomye that may
proue this, We wil recounte here after how moche the earthe
is longe/And how thycke it is thurgh/And also how
moche the mone is aboue therthe / And the sonne also
Whiche is aboue the mone/And how moche eche of them
hath of gretenes lyke as the kynge tholomeus hath pre/
ued/and also we shal speke after that of the sterres and
of the firmament/Of alle this we shal saye to you, but
first to fore all I shal recouite to you of the saytes and
wordes of the kynge tholomeus / Whiche knewe so many
demonstraunces of apparicions/and somoche loued astro/
nomye that he wolde serche alle thyse thynges/And we
shal saye to you of somme thynges, Whiche ben not con/
trarye to you/yt ye wol wel vnderstande & receyue them
by Whiche ye may lerne som good/And thenne after we
shal mesure to you the world the best wyse we may/Now
entende ye of the kynge tholomeus/and of the werkes of
somme other philosophres for youre owne prouffyt,

Of the kynge Tholomeus and of somme other philoso/
phres capitule c^o

Tholomeus was a kynge moche subtil in Astrono/
mye/This tholomeus was kynge of egipte Whiche
held the contrie longe tyme / Ther were somtyme many
kynges that were named Tholomeus/But emonge the
other this was he that knewe most of Astronomye and

that most enserched of the sterres/and more vnderstode
of them than the other, of Whiche he composed and made
plante of right fair volumes and booke, And many dy-
uase instrumentes by Whiche was founde apparly all the
greenes of thathe / and the heyght of the firmament /
And how the sterres make thair cours both by nyght &
by daye / By hym were founden first the oryloges of the
chirches Whiche begynne the houre of the dayes & of the
nyghtes / The dayes passe fast on wherfor the chirches ha-
ue grete neede to haue good oryloges, ffor to doo tharby al-
way the seruyse of our lord at our competent and due
as wel by day as by nyght, ffor godd loueth moche for to
be adoured and seruyd entially and ordynatly every day /
ffor the Orysons that ben sayd and recyted every day in
the chirches playse more to our lord than do they that ben
said in many other places, And therfor the oryloges ben
necessarpe in every chyrche / And men serue godd the better
in due tyme and fare the better / and lyue the lenger, ffor
yf they ruled soe them self to praye at a certayn hour /
And at an other hour in lyke wise to ete / and other thin-
ges in his right hour / it shold be a lyght thyng to doo
and plesse godd, yf men wold applye them as wel to suche
thynges / as they doo to doo that Whiche confoundeth and
steeth them, that is to wete that they be all enclyned to
conquer the riches, of Whiche they cesse not nyght ne
daye, And wene to prolonge thair lyf therby, But they
amasse and gete grete tresours / and purchasse thair deth /
ffor by the grete goodes that they assemble on alle sides /
they put them in suche thought and payne, that they lese

ofte their wytte & vnderstandyng / and also their mynde so
that they may not encline and thynke on thoo werkies
that tolke their saluacion as they ought to doo / and by
suche werkies shold they be in more ease and lyue longer,
and please better our lord. And shold also haue more helpe
the of body and of soule / but they loue somoche the wyne
nyng of the goodes of the world, that they leue that
Whiche shold more auayle and prouffye them / I wote ne-
uer wherfore they gete this fauour and good, ffor they lo-
se thereby the ease of the world / by cause when they wene
to sette them in ease and to be in psee, thenne cometh deth
and maketh them to dye with right grette sorowle, ffor the
grette couetyse of the goody and the payne that they haue
made alle way to gete it without ordynauce and mesure
hath moche the more hastely brought them to their deth /
And so len many men dede, that yf they had ordyned
their affaires and besynesse as they ought to do at euery
hour competently and by ordre / Whiche yet had len a lyue
and in good helthe, And so thus ye may see how they
abregge their dayes and auauance their deth, ffor atte lon-
ge Nature may not suffre dyse mayntenes vnreasona-
ble the soeyn aggrauacions ne griefes, of Whiche by theyr
folyes they trauaylle nature, and it displeyth moche
vnto god. And also no goody may come therof. But
gladlyer and wyth better wyll they trauaylle and more
dyligently for to wyne and gete the worldly goodes /
than the loue of god. And neuer do they thynge by
ordre, One day goon they early to the chirche / and another
day late or at suche an hour / as they wene that it shal

not hurte them to auance their gayne and? Wynnynge,
Thus go they neuer to churche for to pray vnto god vnto
the tyme that they wene that they shal Wynne nomore
worldly goodes. But they Wynne the lasse, for they serue
god in wypp And god shal reudre to them their reward/
and? they shal bye right dre that they leue to serue hym,
for he may reudre to them more mayte in one day, than
they may gete in a thousand yere. Suche peple ben soles
& euyl aduysed, Whan of nought they wene to serue hym
that alle knoweth and alle seeth, ye the lest thought that
they thynke/ye ben ther somme/Whan they goo to churche
they goo not in entencion to praye god? but only for to
gete the loos and goodes of the world. And? praye more
for their riches, that god? sholde kepe and? multyplye
them, than they do for the saluacion of their soules. Whiche
ben in grette paylle to be perissed. And it is a grette mer-
uaylle of suche maner of peple / that thynke wel in their
hertes and knowe wel that it is euyl that they do, yet for
al that they amende them not/of Whiche it is grette pyte
Whan they so folowe the deuyll Whiche is so feble a thyng
fro Whom alle euyl is fourden. Early the deuyll is ful of
myguyte and withoute powre and strengthe ouer ony per-
sone/of hym self/for he may not wynguysshe ne ouerco-
me, but hym that consenteth to his wyll/for Whi that wil
conduyte and cule hym self well. The myguytees of hym
may not nope ne greue/no in no thyng trauaylle hym /
of Whiche he hath cause to sorowe fore, as longe as he wil
dispose hym to do well. Thenne may wel be sayd, sp. /
for they ben more than saylled Whan he ouercometh them

so feebly and taketh them in their cupst dees and synces
and leaeth them to perdition, where neuer they shal be with;
out payne ne neuer shal haue Joye, ne in no wise haue hope
of mercy / Of this purpos we shal saye nomore now, but
recounte of kynge Choloineus / the Whiche employed his
tyme in the vertues of our lord god / Out of his bookes
were draught the nombres of Whiche the yeres ben ordey-
ned / And of the same is founde the cours of the mone /
by Whiche is seyn when she is newe / Of Whiche Julius
Cezar Whiche of Rome was Emperour made a booke
called the sommes / the Whiche is ful necessarye in holy
chirche, and it declareth the golden nombre of the ka-
lender / ffor by the kalender is knowen the cours of the
mone, and of alle the yere, by Whiche is also knowen
how we ought to lyue after reason every daye / That is to
wete in eynge and drynkynge / and in wo:shippynge
our lord on hys dayes and symple, and for to solemp-
nise suche dayes as holy chirche hath ordeyned and
by blessyd sayntes establisshed, By the kalender we
knowe the holy tymes as the ymbre dayes / the lence ad-
uente / and the hys dayes and festes that be ben most
bounde to serue god / ffor to gete his meysteimable Joye
and glorie, Whiche our lord hath promysed vnto his
good and trewe frendes Whiche with good herte serue
hym / Alle this lerneth vs the kalender / the Whiche was
draught out of Astronomye, Whiche the good kynge Cho-
loineus loured so moche, and he knewe more than any
other man sauf Adam Whyche was the first man, ffor
Adam knewe alle the seven sciences lyterall entperly

Without faylling of a worde / As he that the creatour ma-
de andy fourmedy With his propre handes / And so Wolde
our lord haue hym fourcaphy in beaute / in Witte & in streng-
the / ouer al them that shold be born after hym vnto the
comyng of Ihesu Crysste sone of god / the Whiche had gy-
uen to hym suche vertues. Ne neuer after Adam gaf he so
muche to one man / ne neuer shall. But anon as he hady
consented & commysed the synne defenced, he lost somuche
of his Witte and wyll, that anon he became a man mor-
tal / And he was suche to fore as he hady synned / that he
shold neuer haue felte deth / Ne alle the descendy of hym
shold not haue had lasse mayte than he, in Joye, in solace,
and in redypt of paradys terreste alle to gode and born
and nourysshed without synnes / and after in heuyn
gloryfied, But syth they tasted of the fruyt Whiche
god defenced them / his Witte and his entendement were
so destroyed andy corrupted by his synne / that alle the
abye entatched andy fyllid, ther by ne ther is nothing
vnder the firmament, but it is worse sythen than to
fore and of lasse vallew, yf the sterres gve lasse lycht /
than they dyde to fore, Thus alle thynges empayred of
their goodnes & vertues by the synne of adam / Whiche god
had made for man / as he that Wolde make hym maistre of
all the goodes that he had made. But anon as he had cor-
rupted the synne / he felte hym so bare of his Witte & enten-
dement strengthe & of his beaute, that hym semed he was
al naked / and that he had losse all goodes as a man put
in pyle. But notwithstondyng this, yet aboue with hym
more Witte, strengthe and beaute, than euer ony man had

sythen/and to the regard of thise three vertues that adam
had/the kynge dauid that was so vertuous and wyse had
ii sones whiche myght be compared that one to the beaulte
of Adam, and that other to his wyse dom/absolon myght
be compared to his beaulte, and Salomon vnto his wit-
te and wyse dom / And Sampson the forte vnto his
strength / Thus were thise three vertues in Adam so par-
feghtly that noman syth myght compare wyth hym / ne
the ii sones of dauid ne sampson, ne none other, for as it
is said tofore he knewe the vii sciences liberall better than
alle the men that ben descended of hym, as he to whom his
god and maker had taught them to hym and enseigned,
And after that/they were sought by many a man whiche
rendred grete payne for to fynde them/and to saue them
for cause of the flood/knowyng that it shold come to the
worlde by fyre or by water.

How the scriptures and sciences were sauedy agens the
flood capitulo xj^o

Syth Adam was dede ther were many men whiche
lerned the sciences of the vii artes liberall, whiche
god had sent to them in thatte / Of Whome somme ther
were that wolde enquire what shold be come of the worlde
or euer it shold haue an ende / And they founde verily,
that it shold be destroyed and take ende wyth / At the
first tyme by the flood of water, but our lord wold not
they shold knowe whither it shold be first destroyed by water
or by fyre / Thence had they grete pyte for the sciences

that they had gotten whiche they knewe, and so shold pr
vise/but yf it were kept and ordeyned fore by their wyse
domes/Thenne they aduysed them of a grete wytte and
hounte, as they that wel wiste, that after the first des
truction of the world, ther shold be othe people wherfor they
dyde to make grete pylers of stone, in suche wyse that they
myght portraie, and graue in euery stone atte leste one
of the vii sciences entially, in suche wyse that they myght
be knowen to othe, Of whiche somme saye that one of
thise pylers was of a stone as hard as marbyle, of suche
nature that water myght not empyre it ne deface ne
mynyshe it/And they made othe in a stronge maner of
tyles all hole wythoute ony Joyntures that fyre myght
not hurte it in no wyse, In thise grete colompnes or py
lers as sayd is were entaylled & grauen the vii sciences
in suche wyse/that they that shold come after them/shold
fynde and lerne them/

Of them that founde the science and the clerge after the
flood capitulo en^o

AS ye may vnderstonde the seuen sciences lyberall
were founden by auncient wyse men, out of whiche
alle othe sciences procede/Thise were they to whom our
lorde hath given them and enseyned, doubtyng the de
liuys that godd sente in to therthe, the whiche doolned
alle creatures vntill Noe and them that he toke in to
the Arke wyth hym, And after this the world was
repeopled and made agayn by them that descended of them

ffor after the tyme of noe, the pple began to make agayn
hollses and manfions, and to make vey other werkis /
But this was moche rudely as they that coude but right
tyl into the tyme that thise sciences were foude agayn
e thenne coude they better make e doo that was needful e
propice to them, e fynde remedye for that euylis / the first
that applyed hym, and entermedy for to enquire and
serche these sciences after the flood was Sem one of the
sones of Noe / Whiche had gyuen his corage thereto / And
in suche wyse he dyd them suche dyligence and so conty-
nued / that by his wytte he fonde a parte of Astronomey,
After hym was Abraham Whiche also founde a grete
partye / And after hym were other that vsedy there by
the best wyse they myghte so moche that they had the pry-
ncples and reasons of the seuen sciences / And after cam
Plato the sage and right souerayn in philosophye / And
his clerke named Aristotle the wyse clerke, This plato
was the man aboue al them of the world in clergie the
most experie of them that were to fore or after hym, he pre-
iud first that there was but one that was only souerayn,
Whiche all made, e of Whom alle good thyngs cometh / yet
his bookes approue hyely that there is but one souerayn
good, that is our lord god Whiche made alle thynges,
And in this only wyse, he prauyd the right trouthe, for
he praued his power / his wisdom, and his goodnes / These
three bountees reclayne alle crysten men, that is the fader,
the sone, and the holy goste, Of the fader, he sayde the
power and puiſſaunce / Of the sone / the Sappenes / and
of the holy gost the bienueillance / and Aristotle Whiche

cam after hym holdeth plente of thynges nyght to hym / &
knewe the thynges that he had sayd / And ordeyned right
wel the science of logyke / For he knewe more therof than
of othe sciences / These two notable clerkes founde by thair
Wysdom and connyng / thre persones in one essence / and
prayed it / but they put it not in latyn / For bothe two were
paynems / as they that were more than thre hundred yere
to fore the comynge of our lord Ihesu Crysste / And alle
thair bookes were in grekyssh letters / After cam Boece
Whiche was a grete philosopher and right wise clerke / the
Whiche coude byhelpe hym With dyuase langages / And
louid moche rightwisnes / This booke translated of thair
bookes the most partye / and sette them in latyn / But he
dye a he had all translated them / Wherof was grete
dommage for vs alle / Syth haue othe clerkes transla-
ted / But this booke translated more than ony othe / the
Whiche we haue yet in vsage / And compiled in his lyf /
plente of fair volumes aourned of hye and noble philoso-
phye / of Whiche we haue yet grete neede for adreffe vs to /
ward our lord god / And many othe good clerkes haue
ben in this world of grete auctorite Whiche haue lerned
and studyed alle their tyme vpon the sciences of the Dy-
Artes / Of Whiche haue ben somme that in thair tyme ha-
ue do meruaylles by Astronome / But aboue alle them
that most entremeted and traueylled vpon the science of
Astronome / Was Virgyle Whiche compyled many mer-
ueyllous Werkes / And therefore we shal recounte a lytel
here folowynge of the meruaylles he dyde /

Here folowe in substance of the meruaylles that Vir-
gyle brought by Astronome in his tyme by his wytte,
capitula xij^o

Virgyle the wyse philosopher born in Italie was to
fore the comynge of our lordz Ihesu Cryst he sette
not lytil by the dy science, for he traualled and seu-
red in them the most part of his tyme somoch that by
astronome he made many grete meruaylles, for he made
in Naples a fye of copper whiche whan he had sette it vp
in a place, that fye enchaed and hunted away alle other
flies, so that ther myght abyde none in any place ne
durste none approche nyght to that fye by the space of
two howe shote round aboute / And yf any fye passed the
bunde that Virgyle had compassed / incontynent it shold
dye, and myght no longer lyue, he made also an hors
of brasse / the whiche guarished and heled all horses of
all their maladyes and sicknesses of whiche they were en-
teched, also sone as the seke hors looked on the hors of
brasse / Also he founded a meruayllous cyte vpon an egge
by such force and power, that whan the egge was mayd
all the cyte quaued and shoke, / And the more the egge
was mayd the more the cyte quaued and trembled / The
cyte in hye and lowe and in playn / The fye of copper /
and hors of brasse that Virgyle thus made ben in naples
And the cage wher the egge is in / alle ben there seen, this
hath he sayd to be of them / that he comen fro thens and
that many tymes haue seen them / Also he made that in
one day alle the fyre thurgh out Rome fyllod and was

quenchid, In suche wise that no persone myght haue no/
ne but yf he wente and fette it at the nature of a woman
With a Candel or othe wyse / And she was daughter
of thempour and a grette lady whiche to fore had don to
hym a grette sklaundre and dysplayfir / and all they that
had fette fyre at her, myght not adresse it to other / but
euerich that wolde haue fyre muste nedes go fetche it there
as the other had fette it / And thus auenged he hym on
her, for the displayfir that she had don to hym / And he
made a bygge vpon a water the grettest that eue was
made in the worlde, and is not knowen of what mater it
is made whether it be of stone or of wode, But that was
neuer workman so subtil ne carpenter ne mason / ne other
that coude somoche knowe ne enserche wythin thatthe ne
wythin the water / that they myght knowe and fynde how
that bygge was there sette, ne how it was susteyned in
no maner / ne atte endes ne in the myddys / and men pas/
sed ouer freely, and all wythout lettyng, He made also a
gardyn all aboute rounde closyd wyth thayer, wythout
ony other closure whiche was as thicke as a clothe / and
this gardyn was right hye fro therthe, he made also stes
tapes and a lampe a lyght and brennyng in suche wise
that it continually brennyd wythout quenchyng, and
mynusthed ne lassed no thyng, These thre thynges he en/
closed wythin therthe in suche wyse that noman can syn/
de it, for all the craft they can do, Nor made he an hee
to speke, which answerd of alle that whiche he was de/
manded of / and of that whiche shold happen and come in
therthe, so on a day he demanded of the hee how he shold

was in a certayn Werke, Where as he shold goo vnto / But
the heere answered to hym in suche wyse that he vnderstode
it not wel / for hit sayde that yf he kept wel the heere / he
shold come agayn all hole / and with this answer he went
to his way wel assured / But the Sonne Whiche that day
gaf grete hete smote hym on the heere and chauffed his
brayn / of Whiche he toke none heed, that he gate thereby a
sickness and maladye Wherof he dyed / for Whan he had the
answer of the heere he vnderstode not that he spak of his
heere / but vnderstode of the heere that spak to hym / but it
had be better that he had kept wel his owne heere / And
Whan he felte hym self aggrued wyth sickness / he made
hym to be born out of Rome / for to be beried in a castel
lying toward Sezyle and a myle nyghe to the See / yet
ken there his bones Whiche ken better kept than others
ken / And Whan the bones of hym ken remeured, the See
begynneth to encrease and swelle so greatly that it cometh
to the castel / And the hyer they be ryfled vp, the hyer
groweth the See, in suche wyse that the castel shold be
drownd yf they were not anon remeured and sette in their
place / But thene Whan they be sette agayn in their place
anon the see auaketh / and gooth a way there as it was to
fore / And this hath be oftymes proued / and yet endure
the vertues of hym as they saye that haue ben there. Vir:
gyle was a moche sage and subtyl clerke and ful of grete
engyne / for vnto his power he wold proue all the usages
of clerkes, as moche as was possible for hym to knowe /
he was a man of lytel stature / altyl courtly was he on
the back by right nature, and wente his heere hangyng

down and beholding the ground, Virgyle dyde and made
many grete meruaylles/Whiche the herers shold holde for
lesynges yf they herde them recounted/for they wolde not
beleue that another coude do suche thynges, as they coude
not medle wyth. And whan they here speke of suche ma-
ters or of otha that they see at thair eyen, and that they
can not vnderstande ne knowe not therof/anon they saye
that it is by thelpe of the fende that werkech in suche ma-
ners, as they that gladly myssaye of peple of recommenda-
cion, And also saye it is good not to conne suche thyng-
ges, but yf they knowe the science and manere, they wolde
holde it for a moche noble and right bekie of nature and
without ony otha espeece of euyl. And whan they knowe
not ne vnderstande the thynges, they saye moche more euyl
than well. Certaynly who that knowe well Astronomye
ther is nothyng in the world, of whiche he coude enquire
by reason, but he shold haue knowleche therof. And many
thynges shold he do, that shold seme myracles to the pe-
ple whiche that knowe nothyng of the science. I saye
not but ther myght be wel won euyl by hym that coude it
for ther is none so good science, but that myght be en-
tered therein somme malice, and that he myght vse it in
euyl that wolde so applye hym therto/God made neuer
so good a gospel / but somme myghte torne it contrarie
to trouthe, / ther is no thyng so true, but somme myght
so glose that it shold be to his dampnacion/who that wolde
payne hym to do euyl, shold wel it is no maystrye to do well.
Euery man hath the power to drawe hym self to do well,
or to do euyl / whiche that he wyll / as he that hath fre

liberte of that one and of that other, yf he gyue hym self
to vertues, this goodnes cometh to hym fro our lord, and
yf he be inclyned to doo euyl, that beyngath hym at thende
to sorow and to payne perpetuall. Neuer shal the euyl dis-
posed man saye Well, of that he can not wel vnderstande &
knowe, Ther is no craft, arte, ne science, but it is good
to be knowen. Whan a man wyll gyue and applye hym
self therto, But late hym doo nothinge ayenst god, by
Whiche he lese his grace. Alle thynges is knowen by As-
tronomye sauf suche thynges as godd wyll that it be not
knowen. And so it is better to lerne that, than to lerne to
amasse and gadre to gyde grete treasures, for who that
coude Astronomie properly, he shold haue all that he wold
haue on erthe, for hym shold saylle nothinge. What some-
euer he wold, and yet more. But they had leuer haue the
monoye. And they knowe not that it is of Astronomie
ne wherefore monoye was founden. howe wel that they ap-
plye all their ententement for to haue it. But they wote
not for to lerne, sauf that Whiche they knowe shal redde
to their singuler prouffyt. And yet for alle that we shal
not leue, but that we shal recyue somme was for them
that haue talentes for to lerne. And late hym berke and
take heed that wyll vnderstande it.

Here it declarth for what cause monoye was first esta-
blishid capitulo viii^o

The monoyes were establisshid first, for as moche
as they had not of alle thynges necessarye to gyde

That one had White/another had Wyne, and another cloth
or other wares, he that had White, had not Wyne without he
chaunged one for another/and so muste they dayly chaunge
one for another / ffor to haue that they had not / as they
that knowe none other mene, When the philosophres sawe
this, they dyde so moche that they establisshed wyth the
lordes somtyme regnyng / a lytil lyght thyng Whiche
euery man myght bere wyth hym to bye that was needful
to hym, and helpefull for his lyf / And so ordeyned by
adyse to gyve a thyng Whiche was not ouer dore, ne
holden for ouer dyke / and that it were of somme value
for to bye and vse wyth all true marchandys one wyth
another / by vertue of suche enseygne. And that it were
comune ouerall and in all maner, And establed thence
a lytil monye, Whiche shold goo and haue cours thurgh
the world / And by cause it had men by the waye and my-
nistred to them that was necessarye, it was called mo-
noye / That is as moche to saye/as to gyue to a man all
that hym behoueth for his lyuynge / Monos in grekyssh
langage is as moche to saye / as one thyng only / ffor
thence was but one maner of monye in all the world,
But now euery man maketh monye at his playse by
Which they desuoy and goo out of the waye more than yf
ther were but one coyne only / ffor by this cause is seen
ofte plente of dyuerse monyes / Thus establisshed not
the philosophres ffor they establisshed for to saue thestate
of the world / And I saye it for as moche yf the monye
were out of gowtes and pens of siluer so thence it shold
be of lasse weyght and lasse of value, and that shold

be better for to live by the way for poure folke, andy better
shold be easie for the helpe of thair needes to thair lyuynge
And for none other cause it was ordeyned first / ffor the
monoyes be not preyed but for the gold and syluer that
is therein / And they that establisshed it first / made it right
lytel and lyght / ffor the more ease to be born al aboute /
Where men wold goo / ffor nobl in late dayes as in the be /
beginnyng of the Regne of kynge Edward andy longo
after was no monoye curraunt in england but pens and
halfpens and fferthynges / And be ordeyned first the grote
and half grote of syluer / And noble, half noble and fer-
thyng in golde.

Here foloweth of phylosophers that wente thurgh the
world capitula v^o

THus the phylosophers by the mopen of thair monoye
wente where they wold thurgh the world / And the
marchantes in thair marchandise, or in pylgremages,
or in purchasyng and enquiryng somme places that they
wold knowe of whom ther were many whiche were phi-
losophers, and that wold haue experience of alle thynges
and they wente by see and by londe for to see the very
trouthe of the secrete thynges of heuen and of erthe / They
asked them not by the grote fyres ne traassed not as som-
we now in thys dayes in the world, the whiche geue
them to doo no good, ne applye to no vertues / but yf it be
to haue the loos and preysonge of the world / But they
wente seychyng by the see andy the londe on alle parties

for to knowe the better the good and the yuell, and for to
conne discernen that one fro that other, by Whiche they en-
dured many grete trauaylles for to gete the sauynge of
their soules. And at this day alle men seeke to gete Ri-
cheesses and treasour and the name to be callyd maistres for
to gete louynge and honour of the world, Whiche so fastely
fayllath. Certaynly an euyl man may not thinke on hys
thynges, ffor Who that is of erthe, to therthe entendeth /
And Who pretendeth to god, God attendeth to hym / ffor
god hym self saith / Who that is of therthe, speaketh of
therthe. And Who that cometh fro heuen, vnto heuen per-
tained, he wythout other is lord and sire of and aboue
other / The philosophres that wel coude vnderstande this
worde, had moche leuer to suffre trauaylles and mesayres
for to lerne, than tendre to worldly honours, ffor they
helde for more deere and worthy the sciencs and the cler-
gyes / than alle the seynouryes of the world. Plato
Whiche was a puissaunt and a recommended maistre of
Athenes lefte his noble estate and his place, by cause he
wolde of suche renomme lyeue, that he serched many lon-
des and contrees. And had leuer haue payne, mesayre and
trauayll for to ensewge trouthe, and for to lerne science /
than for to haue seynourie and compynacō in the world
of renomme for to be maister, ffor he wolde saye nothing
but yf he were certayn therof, ffor ony payne glorie of
the world / Apolynes Whiche was so grete a pryncce lefte
his empire / and his Royamme. And departed al pure
and naked, for to lerne the seynces. And he was taken
and sold of tymes to straunge men. He neuer was ther

none of them so valyant of alle them that bought and
sold, that he sette ought thereby so that he myght alleway
lerne / And more trauaylled on alle parties for to lerne
and knowe god and the world, Whiche he loued better
than any other worldly thyng, and he wente so fere / that
he founde sittyng in a Throne of golde an hye philosopher
and of grete renoume, the Whiche enseigned and taught
his disciples wythin his trowe where he satte / and lerned
them of the saytes of nature, of good maners, the cours
of the dayes and of the sterres, and the resonne and sig
nificauce of thynges touchyng sapience and wysedom /
This philosopher was named hyarchas. After Apoly
nes ferched by many contrees so fere that he founde the ta
ble of tryn golde, Whiche was of so grete renoume / that
it was namede the table of the Sonne, wherein alle the
world was purtrayed, / Therin saw he and lerned many
saytes and many meruaylles, Whiche he loued more than
any Royamme he eued so fere by strange londes that he
passed the flood of Ganges and alle ynde, and in thende
so fere / that he myght fynde nomore waye / And where
somewhe he cam, he founde & lerned allewaye such as myght
auaylle and prouffyte to hym self and other for tauaunce
hym to fore god, Thus the kynge Alysaundre also suf
feryd trauaylles without nombre for to lerne, / But he
wente fro place to place in estate yvall, And with puis
saunce of peple, wherefor he myght not so wel lerne ne en
quyre the trouthe of thynges, Virgyle also wente thurgh
many contrees for to enquire and ferche the trouthe of
alle thynges, Solomons Whiche of Egypte was kynge

Was not all quyte of his parte / but Wente by many con-
trees and Ropammes for to lerne experymente / and see
all the good clerkies that he myght fynde, Saynt Bran-
don neuer lefte for to labour by see and by lande / ffor only
to see and lerne / And he sawe plente of grette meruaylles
ffor he cam in to an yle of the see, Where he sawe certayn
byrdes Whiche spack as spyrites / Whiche sayde to hym som
thyng Whiche he demanded of them the vnderstondyng /
And so ferre he cerryd that he founde one so perylous a place
and so ful of spyrites in so terribble tormentis, that they
coude not be nombred ne esteemed / Amonge Whom he sawe
one that answered to hym and sayde that he was Iudas
that betrayed Ihesu Cryst / Whiche every day was tormen-
ted an hundred tymes and wepe he myght not, and plente
of othe grette meruaylles he sawe / as alonge is recollited
in the legende of his lyf. Ther were many othe philoso-
phers that serched the world as moche as was possible for
them to doo for to knowe the better the good and the euill
and spared for nothyng / ffor they seked not lyghtly a
thinge tyl they knowe it wel by experyence. Ne alle that
they founde in their booke, to fore they had praued it for to
knowe god the better and to loue hym / But they serched
by see and by lande, tyl they had enserched all, and thene
after returned agayn to their studyes alle way for to ler-
ne the vertues & good maners, And thus loued somoche
philosophye, ffor to knowe them self the better in good
and iust lyf, but by cause that many tymes we haue spo-
ken of philosophye and that somoche good cometh therof
that a man may haue therby vnderstondyng to knowe

and loue god; therefore we shal telle to you what it sig-
nifyeth/

What thyng is philosophye/and of transfer that Plato
to made thereof capitulo p. 170

The first philosophye is to haue knowleche of god;
and syn loue of sapience; and to knowle the secre-
tes and ordinaunces of dyuine thynges; and of humay-
ne; for to knowle god; and his power; and what a man
ought to be; so that he myght conuete hym that it myght
be to god; agreeable; who that wil knowle god; and his
mystryes; he shold wil come entialy philosophye / Alle
they ben good philosophres that of them self haue know-
leche / Of whom Plato answered to somme that reman-
ed hym in commun; and sayd; to hym that he had; ler-
ned ynough and neded nomore; for he had; estudey; alle
his tyme for to lerne; And it was sayd to hym; Maystre
it is wil in you for to saye to vs; somme good word; pro-
cedyng; of hye ententement; as ye haue don other tymes;
Thenne plato howl wil that he was the most experymented
of all other; answer sayeng; as in his herte troubled; that
he had nomore lerned; sauf as moche as he that felte hym
self; lyke vnto a vessel that day and nyght is all tyme
empty; Thus moche answered; Plato; and nomore; howl
wil he was at that tyme the most grete clerk; that was
known; in alle the world; and of moche perfound science
They that on thise sayes wil medle; take non heed to an-
swer; thus; but make semblant to be moche grete clerk; is

exprete for to gete the loos and preyng of the world,
Whiche ledeyth them to dampnacion / and byngeth theyr
folye in to their hedes so that they entende nomore to be-
tues than doo bestis, ffor they be not alle clerkes that
haue short tyeptis / ffor ther be many that haue the pray
of a clerke, that can not wel vnderstande, that he worth /
ne yet somme that be prestis can not wel and truly rede
neither. And when suche knowe ony thyng / that them
seme be of wile / Thenne wene they to knowe all / But
moche remaineth of their folyssh consaye, They be of
the nature of proud folkes that ben surquidrous, that
seche nothyng but loos and preyng of the peple, and
traueylle them self for to deceyue the world, this shal
they abyde we ones, It were better for them to lerne
suche seynce / that shold make them to vnderstande trou-
the and right, lyke as thise auntyent wyse men dyde /
the whiche so lytil preyed the world, that alle their tyme
they occupied in lernyng of philosophy / Thus estu-
dyed auntyently the philosophers to fore their deith for
tadresse them and othe to their makie and creatour /
And in we traueyllid moche for tadresse alle peple to
vertue / They ordeyned the monyes that they bare for
to haue their lyuelode in byeng and payeng / ffor mon-
gyue not alle wyse, And for couetyse of the peple that
haue ferre of their despenes, it corrupeth right and natu-
re, ffor by wison and right euerych ought to take his ly-
uyng. And therfore was monye establisshid ferre to suf-
feyne to auerich his lyuyng. When they wente by the wyse
But they loue their harpynes and bodyes moche more

than neede is / And receyue and keepe more goodes and
 riches that they neede for their ordinarie / Whiche they
 lete rote and faylle by them, and see that many pure peri
 sons haue grete neede thereof. The monyes were not sold
 for this cause, but for to haue their liuing, vnto the tyme
 that wth cometh and taketh alle that he ought to take at
 the playser of god / And thus shold they be more easyd /
 than they now be and euery shold haue that hym lacked
 and they shold leue to doo so many synnes. But they be
 not so wise, as were they, that by their witte soude agayn
 Astronomie, of whom Ptolomeus was one / And tra
 uaylled so moche that he knewe and proued the cours of
 the sterres that ben on the heuen, and mesured them all
 on hye, Wherof we haue spoken here to fore. And now we
 shal recounte from henceforth the greenes of thathe and
 of heuene, of the Mone, of the Sonne, of the Sterres /
 and of the planetes / Whiche thynges be not comune vnto
 alle men, lyke as the kynge Ptolomeus hym self mes
 sured them vnto the abyss, And prayd by reason in a
 booke that he compyled namede Imageste, Whiche is as
 moche to saye as an hye booke / Whiche wyl ye here what
 he saith herto, Whiche many another hath also proued after
 hym by his booke. In Whiche he gaf the craft & science
 to proue and see it by reason,

How moche thathe is of heyghe wunde aboute and of
 thynkenes by the myddle capitulo

The Auncient philosophres measured the World on
alle parties, by thair science. Arte. and Wytte vnto
the sterres all on hye / of Whiche they wolde knowle the me-
sure ffor to knowle the better their nature / But first they
wolde mesure thathe and praeue his gretnes / And thene
Whan they had mesured thathe al a kute by a crafte that
they knewe and proued by right reason / they mesured it
rrounde aboute lyke as they shoulde haue compassed it al a
koute wyth a gyrdle / And thenne they stretched out the
gyrdle al alonge / And thenne that Whiche wente out of
lengthe of the gyrdle / they founde it in lengthe. xx. M. cc.
and. xxviii. myles / Of Whiche euery myle conteyneth a
thousand paces and euery pace fyue foot. and euery foote
xiij. ynches / Somoche hath the earth in lengthe rrounde a
koute by this founde they after holde theyche thathe is in the
myddle / And they founde the thyctines therof lyke as it
shold beyn deffer in the myddle fro the hyest to the lowest /
or fro that one spere to that other. vi. M. and. v. C. myles
By this laste mesure, Whiche is after nature right, they
mesured iustely the heygth of the firmament / ffor they
coude nowher fynde a greater mesure ffor to extend the gre-
teynesse of alle thynges Whiche beyn enclosed wythin the
hevene /

How the Mone and the Sonne haue eche of them thair
propre heygth capitulo xxviii^o

Therthe as the auncient philosophres saye / after they
had mesured it. they mesured y sterres. the planetes

and the firmament / And first they mesured the mone /
 & prauyd his grette / And they fonde the body of thatte
 without and withinne, that after their comune mesure it
 was more grette than the body of the mone was / by xxiij
 tymes and a lytel more / And they fonde that it was in
 height aboue the earth xxiij tymes and an half as moche
 as thatte hath of thynesse / Also in lyke wyse prauyd
 they touchyng the sonne by very demonstrance and by
 reason, that the Sonne is grette than alle thatte is, by
 an hundred forty and five sythes / But they that knowe
 nothyng of hys / vnderstande and wyth grette payne wyl by-
 leue it / And yet it is suffysauntly prauyd / as wel by
 maystryse of science / as by waye connyng of Geome-
 trye / Of whyche haue ben many syth the philosophres
 that fonde this first, that haue studyed and trauaylled
 for to knowe the trouthe / yf it were so as is sayd / or
 not / somoche that by quyet reason they haue prauyd that
 thaucent philosophres had sayd trouthe as wel of the
 quantyte of the Sonne as of the height / And as to
 the regard of hym that compyled this werke / he sette all
 his entente & tyme, by cause he hadde so grette meruaylle
 therof / tyl he had perceyuyd playnly that, of whiche he
 was in doute, for he sawe apertly that the Sonne was
 grette than al thatte without any default by an .C.
 ly vij. tymes / and thre parties of the xx parte of thatte /
 With al this that thaucent philosophres sayd / And
 thes epleuid he that whiche was gyue hym to vnderstande
 And he had neuer put this in wytyng yf he had not cer-
 tainly knowen the trouthe / & that he playnly had proued

it/ And it may wel be knowen that it is of grete quan-
tyte. Whan it is so moche ferre fro vs, & semeth to vs so
lytil / Ne he shall neuer be so ferre aboue vs / but in lyke
wyse he shal be as ferre Whan he is vnder or on that other
side of vs, And for trouthe it is fro thathe vnto the
Sonne / lyke as the kynge Choloanus hath prouyd it/
ffyue hundredy lxxx and v tymes as moche as therthe
may haue of gretnes and thycknes thurgh,

Here foloweth of the heryght of the sterres and of there
gretnesse capitule xix^o

NOW Wyll I recounte to you brievely, of the sterres
of the firmament / Of Whiche ther is a right grete
nombre and they ben alle of one lyke heryghte. But they
ben not all of one gretnes. And it becometh our longe
narracion that of alle them wolde deserue the gretnes /
And therefore we passe lyghtly ouer and shortly / how wel
I aduertise you and certespe, that ther is none so lytil
of them that ye may see on the firmament / but that it
is greater than all therthe is. But ther is none of them
so grete ne so shynnyng as is the Sonne / for he enlumy-
neth alle the other by his haulte. Whiche is so moche no-
ble / fro therthe vnto the heuen wherein the sterres ben sette
is a moche grete espace / for it is ten thousand and lxx
spethes as moche and more as is alle therthe of thycknes.
And who that coude accompte after the nombre and four-
me, he myght knowe how many puches it is of the bonde
of a man / and how many feet, how many myles, and how

many Journeyes / it is from hene to the firmament or
 heuē, for it is as moche way vnto the heuē / as yf a
 may myght goo the right way without lettyng, and that
 he myght goo euery day xvj myles. of fralice. Whiche is. l.
 englyssh myle. And that he taried not on the waye, yet
 shold he goo the tyme of seuen. M. j. C. and. lviij. yere and
 an half / or he had goon somoche waye as fro hene vnto
 the heuē Where the sterres be inne, yf the firste man that
 god fourmed euer Whiche was Adam/had goon fro the
 firste day that he was made and created xvj myles euery
 day, yet shold he not haue comen therer, but shold haue yet
 the space of. viij. C. xij. yere to goo / at the tyme When
 this volume was perfourmed by the very autour/And
 this was atte Epphanie in the yere of grace. j. M. ij. C.
 and. xlvj. That tyme shold he haue had so moche to goo/
 or he shold comen therer/Or yf ther were there a grete stone
 Whiche shold falle fro thens vnto therthe/it shold be an
 hondred yere or it cam to the grounde. And in the falling
 it shold descende in euery hur of Whiche ther be xviij in a
 day complete / xliij myle and an half, yet shold it be so lon-
 ge or it cam to therthe. This thing hath be proued by hym
 that compiled this present volume, or he cam thus fere in
 this werke, This is wel. xl. tymes more than an hors
 may goo/Whiche alle way shold goo without restinge,

Here foloweth of the nombre of Sterres capitula. xx°

Of the regard of the Sterres We shal saye to yow
 the nombre lyke as the noble kynge Solomons

numbered them in his Almageste / to Whome he gaf the
propre names / And sayd that ther were a thousand and
viij all cleve / and that myght be all seen / Without the viij
planetes, and may be wel acompted Without ony partyll /
In alle ther be .j. M. and .viij. Whiche may wel be seen
Withoute many other Whiche may not wel be seen ne es-
pyed / Ther may not wel moo be espyed but so many as
sayd is / ne appertly be knowen / Now late hym beholde that
wil see it, for noman, trauaylle be neuer somoche ne stur-
dye, maye fynde nomore / Neua theles ther is no man by-
uyng that may or can comptee so moche, or can so hys moche
in ony place, though he be garnysshid of a moche gentil
instrument / & righte subtyl that shold fynde moo, than the
kyngs tholomeus fonde by Whiche he knewe & myght no-
te be them, and Where eueryche sitteth / & how fere it is from
one to an other & it of one or other or nygh or fere, and
the knowlege of the ymages of them, the Whiche by their
semblaunce fourmed them, for the sterres Whiche be na-
med / ben all fygyres on the heuene and compassed by
ymages / and that all haue dyuerse kynges. And euerych
hath his fourme and his name / Of Whiche ben knowen
pryncypally xlviij Within the firmament / And of them
ben taken viij of the most worthy Whiche ben called the viij
Sygnes. And they make a cerke rounde aboute the viij
planetes, Where as they make their come, & ben moche
fere from heuyn merueylously / and late euery man knowe
that he that dyeth in dedly synne / shal neuer come the-
re / And the blessed soule Whiche is departed fro the body
in good estate / not Withstandyng the longe way is sone

come thither, ye truly in lesse than half an hour, & vnto
the most hye place to fore the souerayn iuge/Which sitteth
on the right syde of god the father, in his blessed leuon/the
Whiche is so ful of delites of alle glorie and of all con-
solacion/that ther is noman in this world luyng/that
may ne can esteeme ne thinke the Joye & the glorie Where
this blessed soule entreat/And ther is no man that can
esteeme ne thinke the capacite & gretnes of leuene/ne may
compare it ne valewe it, to the capacite and gretnes of all
therthe, or so moche as may compryse fro therthe to the
firmamēt. As to the regard of the mestymable gretnes
aboue the firmament/for that gretnesse is mestymable
Without ende and Without mesure/Certes the firmamēt
on hye is so spaciouse so noble and so large, that of alle
his wytte may not a man vnnethe thinke or esteeme the
nombre of lyke masses as all therthe is/that shold fylle
it, yf they were alle in one masse/Who is he that coude or
myght copenende or compryse the gretnes of them/When
they alle be assembled, And euerych as grete as all ther/
the Neuertheles We shal saye to you therof, as moche as
We may wel ymagyne,

Of the gretnesse of the firmament, and of the leuon
Whiche is aboue it capitulo xxj^o

If the erthe were so grete and so spaciouse, and so
moche more for to resseue an honored thousand thy-
mes as moche peple as aier were in this world, & euery
man of them were so myghthy for to engendre another

man euery day during an hundred thousand yere/and that
euery man were as grete as a Geaunt / and euery man
had his holles as grete as euery had ony hyngge / & Woodes /
Ryuers, champaynes gardynes medowes pastures and by-
nepaces euerych aboute his castell or place for to loue
Wyth / And that eche had so grete forson/that eueryche
myght holde an hundred maynyes for to serue hym and
euerych of this mayne helpe yf other/and had therto grete
romme and purpris in that manor/Alle thys myght
moche plentyuously be reseruyd Within the firmament/
and yet shold ther be moche place for more than all they
myght purprise and take for to playe and dysporte them
therin yf they wolde/Thenne ought we wel to knowe/that
our lord god is moche myghty & of a right hye affayre/
Whan he can make of nought so noble a thyng / as the
hevene/and the Sonne, and all the other thynges that
ben on the hevene, in thayer, on the erthe and in the See
Suche a lord and suche a maistre ought we to be god
that can make so noble thynges, of Whiche we haue lavy
knowleche. And we ought purpghely to loue hym/And
we may euery man thynke/that the thyng that is aboue
is moche gentyl and moche noble, Whan it that is vnder
is so subtil / for that Whiche is aboue is more grete an
hundred thousand tymes than it Whiche is byneth. And
ouer moche more than can be knowen or may be compted
by ony nombre/or may be thought / for this is a thyng
that in no manere shal haue ende ne terme / Therefore I
may wel vnderstande/that ther is nothing that may pur-
prise ne esteeme in gretenes ne otherwyse this, Whiche is

about the firmament. Where the heuene taketh his place.
ne may be replenished ne fylled wth nothing that may
be / but yf it be wth the goodes of our lord godd fylled,
but the right abouyner lord is so moche full of all goodes
that he fylleth alle other thynges / Whiche ought to haue
parte and merite in goodes / And the euyl departeth fro
the good in suche wyse that it is voyde and disgarnished
from all goodes What somer it be and that it shal be
lyke as it were nought. Wherof is rede herof / that synne
is nought, ffor as moche as it is voyde and disgarnished
of all goodnes / And rendered the body and soule so moche
felled and disgarnished of alle goodes of alle vertues,
and of alle graces that that one is totally destroyed and
perished wth that other ffor alle way the euyl cometh to
nought / And contrarie the good goth al way growyng
and in amendyng. And therefore ther is none euyl but
synne. Whiche is nought / ffor ye may vnderstande that it
cometh to nought as venge. Ther is nothing that ought
to be made right, but only this that ought to be perma-
nent. And therfor it is good a man to holde hym nyght
the good / ffor the good amendeth all wayes / And wth that
customly doth gladly the good vertues, they len the cause
to lede hym to heuene / as he that hath none other wth
draughte ne other dwelling place. And therfor he muste
enhabite there, hym beboweth to come in to heuene for to
receyue there his place / and also for to fylle it, Ther is
noman in the worlde that can do so moche good but that
he shal al way fynde his place and his repyre propice af-
ter his merites / ffor as moche as this so moche noble a

place is without ende and without terme, in such wyse
that no goodes what soeuer they be shal neu haue terme
ne ende/ne neuer shal haue defaulte /but it is continually
ful of alle consolacion/of alle delices, of alle goodes, of
alle Joye, and of alle gladnesse / without haupng any
thyng wyse. Of whiche they that deserue it of our lord
shal haue ful possession of alle the inestimable goodes,
Of helpe I may frely saye to you/that ther is nothyng
sauf sorow and martirdom, truly the most anguysshoue
the most horryble/and somuche sorowful/that ther is no
lyke. And yf so were that the chylde that haue ben syn
Adam were all dampned, yet it myght not be fylled by
them/though they were thyse so many more. And they
that be therein perished/shal be dampned and perpetuelly
tormented, for after that they be dampned, they shal abyde
euer as longe as god shal be whiche is without begyn
nyng and without endyng. And there they shal biene
in fyre eternal without hope of allegeaunce, of any mercy
of any hope to haue any better, but alleday werse fro tyme
to tyme. As it is so that the saued soules desire the day
of come and of iugement for to be glorified in body and
soule. The dampned soules redoubte & drede it thynkyng
that after that day they shal be perpetuelly tormented in
body and in soule / And to that dreddful day they be not
tormented in the body, but in the soule. And I haue
recepted this thyng shortly to this ende that it may be
knowen certaynly that ther is no good dede but it shal be
rewarded, ne none euyl dede but that it shal be punished.
This is the wille of the creatour & maker of all thynges

Withoute Whom ther is none that in any maner hath any
pwyer, and he is somche a delonayer lord ful of fouerayn
pwyssaunce and of grete and of mynyte goodes, that ther
is no comparyson to hym. As he that all thyng created,
made, and establisshid of nought at his playfir and Will.
But yett we haue spoken to yow of the mestymable gre:
tenesse of the firmamēt wherein the sterres be sette. Whiche
alle way is in moeynyng. So shal ye vnderstonde that ther
is an heuen aboue, Where they that ben there moeue no
thyng, but ben continuelly in one estate. Lyke as somme
may remayn hym from som place to another, the first
place mayn hym not. But he that shold goo so al aboute
lyke round aboute a cerche, shold ofte go fro place to place
er he come to his place, and so longe he myght goo that
he shold come right to the place fro whens he departed first.
But that place shold not meue, but holde hym alle way
in one poynt. Now wyll ye thus vnderstonde of this he:
uen, that ther is no maner place that is remayn fro the
sterres ne fro the firmament, but they holde them also
fermly all, as they most maye. This heuen muste be vn:
derstonde by them whiche ben Astronoyers. This is
that gyath to be his colour blew, the whiche estendeth a:
boute thayer, the whiche we see when thayer is pure and
clew alle aboute. And it is of so grete attemperance, that
it may haue no violence. This is the heuen that enloseth
the firmament. Now I shal saye yow all apertly, that
this that ye may vnderstonde here tofore, by heeryng may
not be taken ne knowen, ne be proued yf it be trouth or
non, ne may not be by any arte of demonstraunce, lyke

as may be seen by eye, for the wyte of a man hath not
the power. But notwithstanding we shal saye to you this, that
we truly may fynde by wrytyng in certayn places, lyke
as somme thyncient philosophes haue ymagyned and
thought of whiche they fonde certayn reasons/

Here after foloweth of the heuen crystalyn and of the he-
uene imperyal capitulo — xxij^o

Aboue this heuen that we may see blessed as sayd is/
After that thyncient clerkes saye, that is another
heuene alle rounde aboute that aboue and bynath, lyke
as it were of the colour of whyte cristall, cleere, pure, and
moche noble, And is called the heuen crystalyn / And
aboue this heuen crystalyn alle rounde aboute that, is an
other heuen of the colour of purple, lyke as the deuynes
saye / And that is called the heuen Imperyal / This he-
uene is garnysshid and ful of alle beaulties, more than
ony of the other that we haue named, and there is thare
seuen tymes more saye and more cleere than is the sonne /
For this heuen Imperyal fylle the ayre angesles by their
pyde, the whiche were disgarnysshid of alle glorie and
of alle goodes / And ther ben the blessed Angeles of our
lord /

Here foloweth of the Celestial heuene capitulo — xxij^o

If ye wil vnderstande for to knowe of this heuene
Celestiall, whyche is aboue alle the other, ye shal

Understande that this place is right worthy and blessed
in alle thynges/Wherefor ther may nothyng growe / but
all goodnesse.and swetnesse by reason and right/ This
is the propre place of the holy tynye, Where as godd the
fader speaketh in his right worthy mageste. But in that
place sayeth the gentylment of ony earthly man, for ther
is nowher so goodd a clerke that may thinke the tenth
parte of the glorie that is there. And yf our lord pur-
pyseth ony place, hym behoveth to haue that by right, but
he is so comune ouerall, that he seeth euery man, that hath
deserued it agens hym, and seeth all thynges here and
there/He seeth all aboute as he that hath all thynges in
his keepyng/ Of Whiche ye may take ensample, by somme
Whan ye here them speke/that alle they of Whom they here
the tale, they here his word/Many men Understande al at-
tones, and in one tyme here, Euery man heareth al the
word, In lyke wyse may ye Understande that godd is
ouerall and regnyng ouerall in euery place, and is in
alle places anon & attones, And the lyght and cleerence
that groweth of hym enlumyneth alle thynges both here
and there, and also soone that one as that other. Exam-
ple, yf ye sette aboute many thynges a lyght, also soone
shal the resplendour goo on the syde by yonde it, as on the
syde on this syde it/Whan suche thynges haue lyke vertue/
ouer moche more ought he to haue, that all thynges made
and created/ And that alle goodes hath by hym hym, his
houn stretched ouerall, as he Whiche of all is lord and
maister/ In heuen ben alle thangelles, alle tharchangelles
and alle the sayntes Whiche synge all to gode tofor god

glorie and saluē wth right grette Joye and consolacion
There is none that may compryse, ne herte of man mortal
may vnderstande what thyng is heuene. And how moche
grette Joye they haue to whom he hath giuen and gratted
it. The best clerk of the world, the most subtyl, and the
best spekyng wth all, that euer was lyuynge in erthe, or
euer shal be in any tyme of the world, and though he had
a thousand tongues spekyng, And euerych of the ton/
gues spak by hym self, and also had a thousand hertes
within his body the most subtyl and the most memoratyl,
that myght be taken and founden in alle the world, and
best chosen to vnderstande & to experymente, and yf this
myght be and happe that alle this myght be to gyde in
the body of a man, And after myght thynke alway, the
best wyse that they coude descryue & deuyse thestate of he/
uē, And that euery tongue myght saye and declare the
intencion of euery herte, yet myght they neuer in no ma/
ner of the world saye ne recounte the thousand parte of
the grette Joye / that the purest and best of them that
shal be there shal haue, And foul be he, that shal not be
there, for they that shal be in heuene wold not be alle the
ayes of world, lordes and kynges of alle the Monar/
chye of the world erthly though all their commandētes
myght be obserued and don, not for to see one only hur
out of heuē, for there is the lyf perdurable, and there is
the passynght and mesymable Joye that euer was and
euer shal be, There is euery thyng established and cer/
tayne for euer more without ende and without begynnynge
ne neuer shal faylle, ne there shal neuer be any doubting

With this we shal make an ende of our booke / The
Whiche at his begynnynge spekieth of our lord god
Wherefore he fourmed the world / And why he loued man
so wel that he fourmed hym to his semblaunce / and gaf
hym power to doo wel and euyl / After why he made hym
not such / that he myght not synne deadly / And how first
were founden the viij sciences and the artes / Such it spe-
kieth of thre maner of peple that thauyngent philosophes
put in the world / how nature werketh / and what she is / &
how she dyuaisefeth in euery of her werkis / Also ye ha-
ue herd of the facion of the world and of the dyuysion of
the four elementes / Whiche ben wound aboute / and holde
them on the firmament / And how the earth holdeth hym
within the firmament / Also ye haue herd of the lytelnes
of thathe vnto the regard of heuyn / And also how the
sonne maketh his cours al aboute thathe / and the other
planettes in lyke wyse / alle this haue ye herd in the first
partye / In the seconde partye is declared to you / Whiche
partes of the earth is inhabited / & of the dyuysion of mappa
mundi / And first it spekieth of paradys terrestre / and of
the contries & regions of ynde / & of the dyuers ptees that
ben ther of men / of bestes / of trees / of stones / of byrdes / &
of somme fesshis that ben there / And where telle the wo-
luous place is & stonewyth / and of the grete paynes that
they endure that ben dampned & ben there / After ye haue
herd of the second element / that is of the water / of the

flowes & of the fontaynes hot and colde, holson & euill
Whiche ben in dyuerse contrées, & how the see becometh salt
how the erthe quaueth & synketh And after of the Ayer
how hit bloweth & rayneth, of tempestes & of thondres, of
ffyre of layte, & of the sterres Whiche seme as they felle,
Of pure ayer & of the viij planettes, how the bysyte co-
meth/ of the firmamēt & of his tomyng/ and of the ster
res that ben wound aboute therin/ In the thirde partye ye
haue herde how the day & nyght come/ And of the mone &
of the sonne how they rendre their lyght/ and how eche of
them lesyth their clerenes by nyght & by day somtyme/ & of
the Eclipses that thenne haue. Wherby the day bycometh
darke, And of the grette eclypse that felle atte the deith of
our lord Ihesu cryste/ By Whiche saynt dionys Was after
ward conuerted/ & of the vertue of the firmament & of the
sterres/ & how the world Was mesured, & the heuen & thereto
Of the kynge Echolomeus & of his prudence, of Adam &
of somme other, And how clergie & the viij sciences Were
kepte ayenst the flood, & how all this Was founden agayn
after the flood/ and of the merueilles that Virgyle made
by his wytte & clergie/ and for what cause moneye Was so
named & establisshed/ and of the philosophyes that Went
thurgh the world for to lerne, What thinge is philosophye
& What plato answered therto, how moche is erthe/ the mone
& the sonne haue of greenes euerych of hym self, & the sta-
res of the sterres, of their nombre, & of their ymages, the
lyght & greenes of the firmament, & of the blessed heuen
Whiche is aboue that, & of the heuene crystalyn, & of the
heuen Imperial. And as ye haue herde in the ende of the

beuene celestyal, & of his estate / and of god Whiche maye
be ouerall by his gloze & his honoure. of all thise thinges
ye haue herde & reounte & telle / & remembry to you many
sayr reasons brievely / ffor the prynces & other peple ben no
thyng curpous to here longe gloses Without grete enten-
demēt, but loue better shorte thinges / as they that ben not
of longe tyme, but passe brievely / ffor in a shorte tyme they
be penysshed, & ende / And alle we shal come more shortly
than we wolde to nought, ffor this world passeth fro tyme
to tyme lyke as the Wynde / & fayllath fro day to day / & ma-
kith to euerych a lytal seiourning / ffor it is so ful of tra-
nyte, that ther nys but lytal trouthe therein, and it happeth
oftymes that he that weneth lengest to seiourne her, is
he that leest While abydeth & that somtyme taketh his ende,
and therfor I counseyll euy man, that ceke payne & tra-
uaylle hym self to lyue wel & truly for the lital tyme that
he hath for to abyde in this world full of tribulacions &
myseryes, ffor ther is none that knoweth what hour or
tyme y with shal come renne on hym / & it ofte happeth that
he or she that weneth yet to lyue & playe in this world, vi
or viij or x yere, that he dyeth in lasse than fyue dayes, &
fynyeth hym self dampned & cast down in to the brennyng
fornays of helle / & thenne is he in a good hur bery & wel
aduyssed Whan at his ende he is taken in the scrupse of our
lord, & nothyng in the worldly voluptuosities & dampna-
ble / & that his maker hath lende to hym to vnderstode hym
& that he haue tyme & space / ffor god shal rendere to hym so
riche a poynte & so sayr, that he shal haue all goodes at his
abandon Wyth the Joye perdurable of beuene, The Whiche

to be he grauted by the creatour & redeptour of the world
in Whom alle pyte & merceye aboundeth / & in Whom he alle
goodes & vertues What somer haue ben, ben, and shal ben
perdurably Wythout ende /

Thus fynnyssheth the booke called thymage or myrour of
the world, the Whiche in spekyng of god & of his verties
mestymable hath bygonne to entre in mater spekyng of
hym & of his hye puissances & compnacions, and taketh
here an ende / ffor in alle begynnynge & in all operacions
the name of god ought to be called, As on hym, Without
Whom alle thynges ben nougth, / Thenne be so otwoye and
graunte to be so to bygynne / perseuer / and fynnyssh that
we may be brought & receyved in to his blessyd glorie in
hevene vnto the blessyd Trynyte, ffader, Sone, and holy
gost, Whiche lyueth and regneth Without ende in secula
seculorum, Amen /

Now where it is so, that I haue presumed and empris
sed this forsayd translacion in to our englyssh and
maternal tongue, / In Whiche I am not wel purpoght /
And yet lasse in frenssh, yet I haue endeuoured me thain /
atte request and aspyr. coste and dispencc of the honou-
rable and worshipful man, Hugh the Gyzer Cytizer and
Alderman of london, Whiche hath sayd to me that he en-
tendeth to present it, vnto the puissant noble and ver-
tuous lord, / My lord hastynge, Chamberlayn vnto our
soverayn lord the kynge / And his lieutenant of the
town of Calays & Marches there, / In Whiche translacion

I knowleche my self symple. w^{re}. and ygnorant. Wherfor
I humbly beseeche my sayd lord Chamberlayn to p^{er}donne
me of this w^{re} and symple translati^on. hold he it. I leye
for myn excuse. that I haue to my p^{re}sser folowed my coppe
And as nygh as to me is possible I haue made it so
playn. that euery man resonable may vnderstande it yf he
aduycedly and ententyfly w^{re}d or h^{er}e it. And yf ther be
faulte in mesuryng of the firmament. Sonne. Mone. or
of thathe. or in any other metiaylles herin conteyned. I
beseeche you not tarette the default in me. but in hym that
made my coppe/Whiche booke I began first to traslate the
second day of Januer the yere of our lord. M. CCC.
. lxxx. And fynysshedy the viij day of Marche the same
yere/And the xij yere of the Regne of the most Crysten
kyng/kyng Edward the fourth. vnder the shadowe of
Whos noble protecti^on I haue empyssed & fynysshed this
sayd lytil w^{re}ke and boke. Beseechyng Almyghty god
to be his protectour and defendour agayn alle his Ene-
myes. and graue hym grace to subdue them. and inespici-
all them that haue late enterprysed agayn right and re-
son to make warre wythin his Royamme/And also to
preserue and mayntene hym in longe lyf and prosperous
helthe. And after this short & transitorye lyf he byng
hym and be in to his celestyal blysse in heuene Amen/

